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A Faithful

NARRATIVE

OF THE

Extraordinary Work

OF THE

SPIRIT of GOD,

A T

KILSYTH,

And other Congregations in the Neighbourhood,
near GLASGOW.

With a *Preface*, wherein there is an Address to the Brethren of the *Associate Presbytery*, concerning their late Act for a publick FAST.

Written by J. A. ROBE, A. M.
Minister of the Gospel at Kilsyth.

Numb. xxiii. 23. *According to this Time shall it be said of Jacob, and of Israel, What hath God wrought?*

Luke xvii. 1, 2. *It is impossible but that Offences will come: But wo unto him through whom they come. It were better for him that a Milstone were hanged about his Neck, and be cast into the Sea, than that he should offend one of these little ones.*

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T H E P R E F A C E.

I*T is transporting and astonishing, that after all the great and horrid Provocations we have given the most High in this Church and Land, by growing Deism and Infidelity, Carnality and Profanity, Formality and Hypocrisy, our bitter Envyings and unreasonable Divisions; but most of all by a general rejecting of the blessed Son of God by Unbelief, and using Gospel Ordinances contentedly without feeling the Power of them, the Lord hath been so far from utterly forsaking us, and making our Country desolate by some destroying Judgment; that he is in Wrath remembering Mercy, and beginning manifestly to revive his Work, and help us in such a Situation, as was become hopeless and helpless, by any humane possible Means.*

There hath been a great and just Complaint amongst godly Ministers and Christians of the elder Sort, who had seen better Days, that for some Years past, there hath been a sensible Decay as to the Life and Power of Godliness. Iniquity abounded, and the Love of many waxed cold. Our Defection from the Lord, and Backsliding increased fast to a dreadful Apostacy. While the Government, Worship, and Doctrine, established in this Church, were retained in Profession; there hath been an universal Corruption of Life, reaching even unto the Sons and Daughters of God. Former Strictness as to Holiness, and Tenderness of Life, was much relaxed among both Ministers and People of the better Sort: A formal Round of professional Duties was the Religion of the Professors, and in this they rested: As to the Multitude they were visibly prophane, and without any Sense of Religion at all.

all. Things were become so bad with us, that there were few, we the Ministers of the Word, could comfort as Believers in Christ, and exhort to rejoice in hope of the Glory of God, when we found them a dying. All this was observed by some, and looked upon as the Cause of God's Controversy with us; and what they feared would provoke him to send some desolating Judgment, to avenge the Quarrel of his thus broken Covenant: And in this View they gave Warning as Occasion offered.

It is one of Satan's Devices, to engage some distressed Souls, to be deeply exercised about these Things which either are not their Sins, or among the least of them; that hereby he may divert them from minding their greatest Sins, and these which are the Cause of God's Controversy with them. Some zealous good Men, both Ministers and others, fell unwarily into this Snare. They looked upon some Things of Mismanagement in Government and Discipline, (which others were dissatisfied with as well as they) with such Earnestness, that they cried out against them as the most crying Sins, the Cause of the Lord's Controversy with us, portending dreadful Judgments, and what corrupted the Church so far, as nothing could secure the Salvation of her Members, but coming out of her, and separating from her. Hereby they were led to overlook what was our greatest Evil, and the Cause of God's Controversy with us, namely, the Corruption of the Lives of the Members of this Church, and that we had a Name to live, while we were in a great measure dead, as to Faith, Love to God and one another, and other Branches of Holiness.

This unhappily filled the Heads and Mouths of the most of Professors to such a Degree, as to mind and converse about nothing else even upon the Lord's Day; but Ministers, Church-Judicatories, and some other disputable Things, far from the Vitals of Religion. The State of their Souls was much forgotten, and they were either disaffected to their worthy Ministers, and the Lord's Ordinances dispensed by them; or if they attended, they were diverted by these Things from a Concern about their Regeneration, Conversion, and Amending their Ways

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and Doings, which were not good. Wherever our lamentable Divisions prevailed, serious Religion declined to a Shadow.

All this while we had a dead and barren Time. The Work of Conversion went but slowly, and indiscernibly on. The Influences of the Holy Spirit were restrained. The Lord's Presence was much withdrawn, and the Power of his Grace little exerted and put forth, so that the Gospel had but small Success, either for bringing Souls to Jesus Christ, or for quickning and refreshing real Christians. Ministers and godly Christians, who observed these Things with Sorrow, were filled with Fears, lest the Lord had poured forth a Spirit of deep Sleep upon this Generation, and given unto his Servants the Commission he gave unto the Evangelical Prophet Isaiah, Isa. vi. 9, 10, 11, 12. And he said, Go, and tell this People, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes: Lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert and be healed. Then said I, Lord, How long? And he answered, Until the Cities be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate, and the Lord have removed Men far away, and there be a great forsaking in the midst of the Land. Several Ministers gave Warning to their People, that they were afraid lest these spiritual Judgments, most frequent in New Testament Times, were inflicted upon many of them, and might be further.

Things being come to this Extremity, it was the Lord's Opportunity to glorify his Name in a Way surprising to us, and peculiar to himself. We were going on frowardly in the Way of our Heart, notwithstanding a Variety of smiting Judgments, and alluring Mercies; he in his sovereign Mercy and Goodness, hath begun to see our Ways and heal them, when nothing else could help and prevent our Ruin, and we were Proof against all other Dispensations, he hath visited us with such a Dispensation of his Spirit, as is sufficient to do it, and
which

which we pray that it may, and hope that it shall be general unto the whole Church and Land. This extraordinary Out-pouring of the Holy Spirit, whereby great Numbers of secure Sinners are awakened, and many of these converted, and filled with Faith, and more than ordinary Peace and Joy in Believing, appeared first upon the 18th of February last, and continues at Cambuslang, a little Parish within four Miles of the South-East of Glasgow. A well attested Narrative of this hath been published.

Blessed be the God and Father of our Lord Jesus Christ, that this sensible Presence and Power of the Holy Ghost, hath not been confined to that highly favoured Parish: But began to visit us upon the last Sabbath of April last, being the 25th Day of that Month, as it did also soon after several other Congregations lying to the North, North-East and North-West of Glasgow. This Work so extraordinary upon the Souls of many in these Congregations, is the same with that at Cambuslang. The Method of the Spirit's Operation is alike in all these Congregations; and the Effects of it upon the Bodies of the Awakened, which have not been so common at other Times, are also much the same.

The Bodies of some of the Awakened are seized with Trembling, Fainting, Histerisms in some few Women, and with Convulsive Motions in some others, arising from that Apprehension and Fear of the Wrath of God, they are convinced they are under, and liable to, because of their Sins. They have a quick Apprehension of the Greatness, and Dreadfulness of this Wrath, before they are affected.

These Effects upon the Bodies of some of the Awakened, have been objected against this Work, by many. And some have not been afraid to ascribe it to the Devil, and to traduce the whole as Delusion.

As there were the very same Appearances accompanying such an Effusion of the Holy Spirit in some of our American Colonies; so the same Objections were made against them, which have been made against this Appearance of God among us. This hath occasioned the
Reverend

Reverend and Judicious Mr. Edwards (Minister of the Gospel at Northampton in New-England) to preach, and publish a Sermon, upon the distinguishing Marks of a Work of the Spirit of God, wherein he satisfyingly answers and takes off the aforesaid Objections. It would be superfluous and unnecessary to answer apart after him, seeing this Sermon hath been oftener than once Reprinted in North Britain, and is and will be in as many Hands, as any other Answer probably can, with this Advantage, that by the surprising Direction of Providence it comes from one in a foreign Country, who preached and published it, long before this Appearance of the Lord in his Glory and Majesty amongst us.

I cannot however forbear to observe and offer the following Remarks to the Reader.

First, That there are some who do not cry out in the Congregation, neither have any of the aforesaid bodily Seizures, who have been under a Law-Work for some Months, and are, as far as we can know the State of another, savingly converted: And there are others who have been under the severest bodily Distress, in whom the Work of Conviction and Conversion, as to the main Strokes of them, answer to the former as Face to Face in a Glass. Is it possible then that any thinking Person will conclude, that all is Delusion with the latter, meerly because their Bodies were strangely disordered, when they were at first awakened to feel themselves in a State of Sin and Wrath? seeing there are the very same uncontestable Evidences of the Conversion of the last, as there are of the first.

*2dly, There are few observing Persons who have not seen sudden Fears, and great Sorrow upon worldly Grounds, cause Faintings, Histerick-Fits, Convulsions, bodily Agonies and Strugglings. The Apostle saith, Worldly Sorrow worketh Death. What Reason can be assigned, why legal Terrors and Fears, a strong Apprehension of the Wrath of God, in Persons who know not but the Sentence of Condemnation may be executed upon them immediately, should not have the like Effects upon their Bodies? Especially considering that the Cause
and*

and Reasons of their Fears are incomparably juster and greater. Several of us Ministers have long ere now seen Persons distracted, as Heman was, with the Terror of God.

3dly, *There is much Reason to conclude, that the Work of God in converting many in several Parishes in the Shire of Aire, and other Places of the West from 1625, to 1630, was attended with much the same Appearances as this now. It was called the Stewarton Sickness, by the Malignants, because of the bodily Distress which accompanied it. I shall transcribe the short Account, which the Author of the fulfilling of the Scriptures gives of it, Page 264. ‘ I must here instance a very ‘ solemn, and extraordinary Outletting of the Spirit, which ‘ about the Year 1625, and thereafter, was in the West of ‘ Scotland, whilst the Persecution of the Church there, ‘ was hot from the prelatick Party; this by the profane ‘ Rabble of that Time, was called the Stewarton Sickness, for in that Parish first, but after through much ‘ of the Country, particularly at Irvine, under the Ministry of the famous Mr. Dickson, was most remarkable; where it can be said (which divers Ministers and ‘ Christians yet alive can witness) that for a considerable Time, few Sabbaths did pass, without some eminently converted, and some convincing Proof of the ‘ Power of God accompanying his Word; yea that many ‘ were so choaked and taken by the Heart, that through ‘ Terror, the Spirit in such a Measure convincing them ‘ of Sin, in hearing of the Word, they have been made ‘ to fall over, and thus carried out of the Church, who ‘ afterwards proved most solid and lively Christians; and ‘ as it was known some of the most gross, who used to ‘ mock at Religion, being engaged upon the Fame that ‘ went abroad of such Things, to go to some of these Parts ‘ where the Gospel was then most lively, have been effectually reached before their Return, with a visible ‘ Change following the same; and truly, this great ‘ Spring Tide, which I may so call of the Gospel, was ‘ not of a short Time, but for some Years Continuance; ‘ yea, Thus like a spreading Moor-burn, the Power of ‘ God.*

‘ Godliness did advance from one Place to another,
 ‘ which put a marvellous Lustre on these Parts of the
 ‘ Country, the Savour whereof brought many from other
 ‘ Parts of the Land to see the Truth of the same.’
 The Similitude and Likeness of this Work amongst
 us unto that referr’d to, seems evident; and can these
 bodily Effects mention’d be just Grounds of Objection
 against this Work now, and not also against the
 other?

4thly, It is not to be forgotten, that in New-England
 where hundreds were affected in their Bodies, the same
 Way several with us are, the most Part of these who
 were thought to be convicted, have continued now for
 some Years to profess serious Religion, and to practise it
 without returning to their former Follies. And shall we
 not hope the same of these converted amongst us, seeing
 also they have continued for several Months or Weeks
 since they appeared to be converted, in a desirable Way?
 Especially, when some Parts of the most refined and un-
 common Morality have been practised by them, of which
 some Instances may be given in the following Narrative.

I forbear to give Instances from the Holy Scriptures,
 of Things exactly similar to these bodily Distresses in our
 Case, seeing I have already referred to Mr. Edwards’s
 Sermon. Only it is surprising, that some reason, as if
 they had never read the History in the 2d of the Acts,
 of the Jaylor, or Felix trembling, and of the Conversion
 of the holy Apostle Paul; and as if they found in their
 Bibles positive Declarations, that the Lord would never
 to the End of the Word, suffer Sinners to cry out, trem-
 ble, faint, or fall down astonished, under a Work of
 Conviction, and Apprehension of his just and dreadful
 Wrath.

Lastly, I seriously beg of any who are prejudiced a-
 gainst this Dispensation of God’s extraordinary Grace,
 and look upon it as Delusion, that they’ll shew themselves
 so charitable and good, as direct me and other Ministers
 what we shall answer distressed Persons of all Ages, who
 come to us crying bitterly that they are lost and undone,
 because of Unbelief, and their other Sins. What shall

we do to be saved? And as a young Girl about twelve Years of Age, who had been in Distress for some Time, called for me to a separate Place in a House where I was, and asked me with great Sedateness, What shall I do to get Christ? Shall we tell them they are Christless and Unconverted, when we evidently see many of them to be such? Shall we tell them that their Fears of the Wrath of God is all but Delusion, and that it is no such dreadful Thing as they need to be so much afraid of it? Shall we tell Persons lamenting their Cursing, Swearing, Sabbath-breaking, and other Immoralities, That it is the Devil who makes them now see these Evils to be offensive to God, and destructive to their Souls? Shall we tell them who under the greatest Uneasiness enquire of us, What they shall do to get an Interest and Faith in Jesus Christ? That Satan is deluding them, when they have or shew any Concern this Way. In fine, shall we pray and recommend it to them, to pray to God to deliver them from such Delusions? It would be worse than Devilish, to treat the Lord's sighing and groaning Prisoners at this Rate. And yet such Treatment is a natural Consequence of reckoning this the Work of the Devil, and a Delusion.

There are only two other Objections I shall endeavour to take off because they are popular, and have reached even unto us.

The first is taken from the Notoriety and Observableness of this Work. They object that it cannot be the Work of the Holy Ghost, and any real true Conversion which is so open to publick Notice, and makes so much Noise; for our Lord saith, Luke xvii. 20. The Kingdom of God cometh not with Observation.

It is Matter of Wonder, that this Objection should have its Rise from them who should be able, and careful to look beyond the Translation to the Original, and if they have, it's not consistent with Honesty, to make such an Objection, seeing they cannot but know that the Greek Word refers to such earthly Pomp, Grandeur of Equipage, and Attendance wherewith earthly Kings used to make their publick Appearances, or as our Translators give the Word otherwise upon the Margin, with out-ward

ward Shew. Beza's Note upon this Scripture, is both short and good, and therefore I give the Meaning of it rather in his Words than my own. 'The Kingdom of God cometh not with Observation; that is, with any outward Pomp and Shew of Majesty to be known by: For there were otherwise many plain and evident Tokens, whereby Men might have understood, that Christ was the Messias, whose Kingdom was so long looked for: But he speaketh in this Place of these Signs which the Pharisees dreamed of, who looked for an earthly Kingdom of the Messias.' Our Lord doth not in the least insinuate, that the Coming of the Kingdom of God, in the Conversion of Jews and Gentiles, was to be silently set up without Noise and unobserved; for this would have been contrary to Fact. Did not the Spirit's Work of Conversion at Samaria, quickly reach the Ears of the Church at Jerusalem? Were not the Conversions from Paganism to Christianity with Observation? Is any notoriously profane and wicked Person in any Congregation convicted, and his Life reformed without Observation? The Remark of the Rev. Mr. Cooper, in his Preface to Mr. Edwards's Sermon formerly quoted, is very just: After mentioning the uncommon Appearances accompanying this Work; he says, 'If it were not thus, the Work of the Lord would not be so much regarded and spoken of; and so God would not have so much of the Glory of it: Nor would the Work itself be like to speed so fast; for God hath evidently made use of Example, and Discourse, in carrying it on.' May a soveraignly-gracious God make his Work soon appear to his Servants through the whole Land, and his Glory unto their Children. May the heavenly Influence like Lightning fly from Congregation to Congregation, alarming every unconverted Sinner, and filling their Hearts and Lips with importunate Enquiries, What shall we do to be saved?

The second Objection is taken from those called Camizars, a part of the barbarously persecuted and oppressed Protestants in France, after the Revocation of the Edict of Nantes. They appeared in the Cevennes, a barren

and desert Country. (It is to be observed, that the associate Presbytery have been so fond of mustering up different Kinds of Enthusiasts, that in their late *Act* they have instanced the Camizars, and Cevennes, as different, tho' they were the same, and called Cevennes, from the Country where they mostly appeared) There were a Number among them who pretended to Inspiration, and if the Accounts we have of them be genuine, by that Inspiration they gave Exhortations to Repentance, and foretold several Things, which the Event hath proved false. Other Things are reported of them, that there is Reason to believe were fictitious. Many of them came over to London about, and after the Year 1702. The History of whom was given in English by one Lacy, which hath been banded about here by some Enemies to this Work of God. They were under frequent bodily Agitations, Convulsions, and extraordinary Motions; and it is pretended, that their Case is the same with ours; and seeing they were under Delusion, this must be a Delusion also.

To satisfy such who have been practised upon, I would have them to observe first, that as those bodily Agitations are no Evidence of Persons being under any Operations of the Spirit of God (else all the Persons under Convulsions, Cramps, Histerisms, &c. would be such) so upon the other hand, they are no Evidence that those thus affected are under a Spirit of Delusion; for several of the Prophets of old had sometimes extraordinary Motions upon their Bodies; and many have them in the Way of bodily Diseases, which Physicians say proceed from natural Causes. So that the bodily Agitations considered in themselves, are no Symptoms of Persons being under the Influence, either of a good, or bad Spirit.

There is the greatest Disparity and Unlikeness between the Case of the Camizars, and those affected among us. The Camizars had their bodily Agitations from a supernatural Power, as they declare in the aforesaid Book of Lacy's. The Distresses upon the Bodies of our People, proceed in a natural Way, from the great Fear of God's Wrath wherewith their Minds are seized, because of a State of Unbelief they are deeply convinced of. The Camizars

mizars pretended Inspiration, and if what they declared of themselves be true, they understood not (sometimes) what they uttered, neither did they remember it afterwards. Their Organs were moved and used in speaking, by some supernatural Power, without their own Will and Influence of their natural Powers. None of our People ever pretended in the least to Inspiration, they give a rational Account of themselves, know and remember what they say and do. The Camizars continued many Years under their bodily Agitations, whenever their pretended Inspirations seized them, and these did not proceed from any Apprehension of the Wrath of God due to them because of their Sins. Our People are delivered from these bodily Distresses, which do not return upon them again, when they are delivered from their Fears. Among the Camizars their pretended inspired Teachers were only affected, and that while they were uttering their Revelations. Amongst us, only some of our Hearers, who thro' the Power of the Holy Spirit, are by the Word convinced of their Sin and Danger. The Exhortations of the Camizars to Repentance and Amendment of Life, were without any Mixture of the Gospel concerning Jesus Christ, and the Principles, Means, and Motives to Repentance revealed therein. In ours a Work of Conviction is distinctly carried on, to a Work of saving Conversion in many, according to the Doctrine of the Gospel, and by the Influence thereof.

After this fair Stating of the Difference between the Camizars, and the spiritually Distress'd amongst us, I leave it to the impartial Reader to judge, whether there is the least Shadow of Reason to compare this Work to the Delusion of the Camizars. And if it be not the most unfair Dealing to do so in a general Way to the stumbling of weak People, while they themselves cannot but know, if they look'd at all into the History of these People, that there is no such Likeness between their Case and that of ours to warrant the Objection. There are now, blessed be the Lord! many Instances in several Corners of this Church, of a saving Work of Conversion witnessing that this is the Work of the Spirit of God,

God, and that the Kingdom of God is come nearer to us than ever.

I hope my Readers will bear with my taking Occasion from this Objection, to expostulate a little with my Brethren of the Secession, who compare this Work of the Holy Spirit, to the Delusion of the Camizars.

My dear Brethren, my Heart's Desire and Prayer to God for you is, That he may open your Eyes; to see the many Mistakes you labour under, give you Repentance to the acknowledging of the Truth, and forgive the Thoughts of your Heart, and the Words of your Lips uttered now both against God, and your Brethren, flandering your own Mother's Sons. Whatever bitter Names you, and your Party give us, whatever bitter Reproaches you cast upon us, and how much soever you magnify yourselves against us, saying to us, Bow down, that we may go over; we take all patiently: And there are thousands of Witnesses, that we return you Blessing for Cursing, and pray for you who despitefully use us. We would lay our Bodies as the Ground, and as the Street for you to go over, if it could in the least contribute to remove your Prejudices, and advance the Kingdom of our dear Redeemer: But we cannot look upon the Guilt you have brought yourselves, and many others under, without the deepest Grief; and upon the Opposition you give us in our most sincere and hearty Endeavours, to recover Sinners out of the Snare of the Devil, and win them to Jesus Christ, without the most zealous Concern.

I had a Paper transmitted to me by the Monday's Post entitled, Act of the Associate Presbytery concerning a publick Fast, dated at Dumfermling, July 15, 1742, full of great swelling Words, altogether void of the Spirit of the meek and lowly Jesus, and the most Heaven daring Paper, that hath been published by any Set of Men in Britain these hundred Years past. Therein you declare the Work of God to be a Delusion, and the Work of the grand Deceiver. Now, my dear Brethren, for whom I tremble, have you been at due Pains to know the Nature and Circumstances of this Work, have you taken the
Trouble

Trouble to go to any of these Places where the Lord hath appeared in his Glory and Majesty, and informed your selves of it from Ministers, some of whom, I can assure you, would have concealed nothing from you? Have you ever so much as written to any of them, to receive Information from them, and have they declined or refused to give it? It is not consistent with common Justice to condemn them as Deceivers; but is it not amazing Rashness, without Enquiry, or Trial, to pronounce that to be the Work of the Devil, which for any thing you know, may be the Work of the infinitely good, and Holy Spirit? Is not this too like the Scribes and Pharisees, who ascribed the miraculous Work of our Lord, wrought by the Holy Ghost, to an evil and unclean Spirit? Are you not afraid lest you come too near this Sin? Or if you are secure as to yourselves, yet should you not tremble at the Thoughts of the blasphemous and ungodly Speeches, some of your People utter by your Means, and which you must certainly account for, as the sinful Causes of them? One of your Party, who had consulted one of your Number, said, That if he thought the Spirit of God would come by the Ministers of this Church, he would not own it.

You say, It's obvious, That bitter Outcrying, Faintings, severe bodily Pains, Convulsions, Voices, Visions and Revelations, are the usual Symptoms of a delusive Spirit, that have appear'd in Quakers, &c. This hath been answer'd already. As to Voices, Visions, and Revelations, none of our People, who are come to Relief by Faith in Christ, pretend to them; and all are cautioned against such Deceits. You say, No sound Divine amongst us hath ever maintained these bodily Distresses, as agreeable to, and concern'd with the saving Operations of the Spirit of God. How deceitful is this your Reasoning? Can you say that sound Divines amongst us maintain, that they are inconsistent with a saving Work of the Spirit of God, and that there can be no saving Operations of the Spirit where these are? If you had said this, and proved it, you would have said something: But this is what you could not, what you durst not say.

You

You say further, That none of the Fruits of this Work, which have been alledged, are sufficient to difference it either from the common Work of the Spirit of God upon Hypocrites, or from the Delusions of Satan. You should have instanced these Fruits of this Work which are alledged, and shewn that they are not sufficient. Since you have not mentioned them, I shall do it for you. The Fruits of it in many are godly Sorrow for Sin, universal Hatred of it, renouncing their own Righteousness, and embracing the Righteousness of God by Faith in Jesus Christ, embracing Him in all his Offices, universal Reformation of Life, a superlative Love to our blessed Redeemer, Love to all they see bear his Image, Love towards all Men, even their Enemies; earnest Desires and Prayers for the Conversion of all others. These are the Fruits of it in many, and doth not this sufficiently difference this Work, both from the common Work of the Spirit of God upon Hypocrites, and from the Delusions of Satan? I know from what you have Preached and Written you will not venture to publish that they do not? Will any believe that you knew not these are alledged as the Fruits of this Work, seeing you mention the Missives, Attestations and Journals, relating to this Work which have been published? I leave it to the impartial Reader, and to your own Consciences, to pronounce Judgment upon such unfair Dealing.

As to what you alledged of these Fruits of it, which you say are undeniably evident, such as a warm Aversion and Opposition to your Testimony, a close Conjunction with their Ministers, and a visible Neglect of relative, and stational Duties. The last is undeniably false in the Sight of all who see the Lives of these new Converts, and who are the likest Scripture Converts of any I ever knew. As to the first two, dare you tell the most furiously zealous for your Testimony, and against their own Ministers, that these Things are Marks and Evidences of saving Grace, and that they may depend upon them as such? Or that the judging your Testimony irregular, and what the Lord required not at your Hands, in the Way and Manner you have given it; and their close Con-
junction

junction with their Ministers are certain Evidences, that they are Christless, and Graceless who do so? I am persuaded, some of you have so much of the Root of the Matter in you, as you dare not for a World say either of these two.

And now, my dear Brethren, can you find in your Hearts, after all the Prayers you have put up in publick and private, for the Out-pouring of the Spirit from on High upon this poor Church and Land, to deny that it is he, and reject him, when he is come not for our Sakes, but his holy Name's Sake, which we had profaned? Can you find in your Hearts to be like the Jews, who prayed and longed for the Coming of the Messias, and when he came, rejected and crucified him, because he came not in the Way their Prejudices led them to look for him? Can you be so unaffected with the Glory of infinitely sovereign Grace appearing towards a Judgment deserving Generation, as to say, You do well to fret and to be angry at it; because you find your Glory is lessened by it, and your Credit beginning to suffer? Will you be so fearless, can you be so cruel to Thousands of perishing Sinners, who begin to fly to Jesus Christ as a Cloud, and as Doves to their Windows; as in the most solemn and publick Manner, with lifted up Eyes, and Hands to Heaven, to pray, that there may be a Restraint upon the Influences of the Holy Spirit, and that this Out-pouring of his Grace may be withdrawn, and not spread through the Breadth, and Length of the Land? I can assure you many godly Souls will with Tears cry, as Moses did in the Case of the Rebellion of Korah; Lord respect not thou their Offering. And after our Lord's Example, Father forgive them, for they know not what they do.

Several Ministers are charged by you, with imposing upon the People, and being at indefatigable Pains, by their printed Missives, Attestations and Journals, to deceive if it were possible the very Elect, &c. I rejoice to be associate with so many worthy Men, whose Praise is every where in this Church, and who though they are as Deceivers with you, yet are true, and shall by Grace be found to be true at the Coming of our Lord and yours.

It is our Comfort that we suffer in this what our great Master suffered before us. They called him, this Deceiver, and some of them said, Nay, but he deceiveth the People. We are conscious to ourselves, that we desire, and design to preach, not ourselves, but Jesus Christ our Lord; warning every Man, and teaching every Man in all Wisdom; that we may present every Man perfect in Christ Jesus: Whereunto I also labour, striving according to his Working, which worketh in me mightily. Let Heaven and Earth praise him, that we experience more of this now than ever we did before. If you go on to hinder and oppose us in this, and associate yourselves with other Enemies to the Cross of Christ, take heed lest you be found Fighters against God. I cannot do better than to put you in Remembrance of an Inference judicious Flavel hath in his Sermon upon John vi. 44. 'What Enemies, saith he, are they to God and the Souls of Men, that do all they can to discourage and hinder the Conversion of Men to Christ? God draws forward, and they do all that in them lyes to draw backward, i. e. to prejudice and discourage them from Coming to Jesus Christ in the Way of Faith: This is a direct Opposition to God, and a plain Confederacy with the Devil.' As to my Ends in publishing the Journals from Kilsyth, you might have seen them prefixed to the first Journal; I am sorry that in as far as they respected you, they are not as yet attain'd, and do assure you that if they had you would not have been deceiv'd.

You further charge us, whom you call Promoters of this Work, with pleading for a boundless Toleration and Liberty of Conscience. Where, and when did we that? I know none of my Brethren ever did it. And I am so far conscious of my Innocence, that I insist upon your making your Charge good: If you do not, as I am sure you cannot, it is no Pleasure to me, that you have given Reason to the World, to reckon you Slanderers; and to me to beseech you to repent, and to pray the Lord to forgive you, which I desire to do from my Heart. Let us all remember that the Pulpit, and sacred Papers, can never,

never sanctify Slander, and Defamation, but immensely aggravate the Crime.

I do not meddle, at this Time, with other Parts, or with that Part of your Paper, concerning the Rev. Mr. George Whitefield, whom I love in the Truth, and not I only, but many in all the Churches who have known the Truth; for the Truth's Sake which dwelleth in us, and shall be with us for ever. Only I'm of Opinion, that he should do justice so far to himself, and the Ministers of the Church of Scotland, as to set what passed between you and him in a just Light. If it be not true, that in your close Conversation with him, you offered to receive him into full Communion with you, without any Terms at all, but his promising not to preach upon any Invitation given him by any Minister in this Church, you are requited as you have so often done unto others. I leave it to your Consciences to judge, whether we who have received him to full Communion, or you who are bitter Enemies to him, homologate most (you'll probably understand the Word) the worst Part of the Church of England, who are his professed Enemies, and seek to oppress him for preaching the Truth as it is in Jesus. Remember who hath said, and upon what Occasion, Wherefore receive ye one another, as Christ also received us, to the Glory of God.

Thus, dear Brethren, I have writ to you in Love, that I might do my Part not to suffer Sin to lye upon you. If any angry Man of your Party fall upon me in the Way, that hath alas been too usual, I have, and I hope, if the Lord spare, shall long have more important Work to do, than to mind it, or to give it any Return. Now the God of Patience, and Consolation, grant you, and us, to be like minded one towards another, according to Christ Jesus: That we may with one Mind and one Mouth glorify God, even the Father of our Lord Jesus Christ.

The preceding Observations, though possibly of no great Use to some Readers, yet are needful to many in this Country; and the Expostulation occasioned by the Extraordinary Act of the associate Presbytery, are the Apo-

logies I make for the Length of this Preface to the design'd Historical Narrative of the Beginning and Progress of this unlooked for, and surprizing Dispensation of Grace towards this, and other Congregations in this Country, and which possibly may not bear Proportion to its Preface. I had a prevailing Inclination from the Beginning, with all the Exactness I was capable of, to observe every thing that past, and with the most scrupulous Niceness, to examine every uncommon Circumstance, and to take down Notes of what appeared to me most material. I was encouraged, and directed in this by some of great Judgment, and who justly have Influence upon me. This hath issued in a Journal of what was most observable in the Case of many in this Congregation; who have applied to me from time to time, for Instruction, and Direction, under their Spiritual Distress.

The Judgment and Desire of Friends I value, have had considerable Weight with me to essay the following Narrative, with a Dependence upon the divine Assistance, and as the LORD shall permit. The Omission of our worthy Forefathers to transmit to Posterity, a full and circumstantial Account of the Conversion of 500 by one Sermon at the Kirk of Shots, in the Year 1630, of the Beginning and Progress of the extraordinary Outletting of the Holy Spirit in the West of Scotland already mentioned, I have heard much complained of, and lamented. And I cannot but think, that if after such Complaints we are guilty of the same Neglect, we shall be more blame worthy before God, our own Consciences, and Posterity.

But that which most of all prevails with me is, that as I in the most express, and deliberate Manner I can, design and intend it to the Praise and Glory of God: Renouncing all other Ends contrary to this; so I am persuaded it will by his Blessing contribute to it.

Every godly Person into whose Hands it may come, will doubtless find Matter of Praise from it to the LORD. Others who laboured under Mistakes concerning this Work, through Prejudices from Opinions they have entertained, as to the Manner wherein the LORD might come to

revive his Work in this Church, may possibly, when they bear these Things, hold their Peace, and glorify God, saying, then hath God also granted Repentance unto Life unto our Brethren whom we hated: As the Apostles and Church of Jerusalem did, when they heard of the Conversion of the despised Gentiles. And doubtless others, when they hear of the Lord's bringing so many of Zion's Prisoners out of the fearful Pit and miry Clay, and putting a new Song in their Mouth, even Praise to our God, shall by his Grace be brought to Fear and Trust in the Lord.

But Praise to our God, for these his mighty Acts is not to be confined to the present Generation, wherein they appear, Posterity shall reap the Benefit of them, and it is our Duty to transmit the History of them to Posterity, that they may reap the greater Benefit by them, and praise the Lord more distinctly for them. It would be a Contempt of these wonderful Works which God hath made to be had in Remembrance, if they should be buried in Oblivion, so as not to be known by those who live in after Ages. One Generation should praise his Works to another, and should declare his mighty Acts. This we are expressly commanded to do, that after Generations may put their Trust in God and praise Him, Psal. cii. 18. This shall be written for the Generation to come, and the People which shall be created shall praise the Lord. Psal. lxxiii. 5, 6, 7. For he established a Testimony in Jacob, and appointed a Law in Israel, which he commanded our Fathers, that they should make them known to their Children. That the Generation to come might know them, even the Children which should be born: who should arise and declare them to their Children, that they might set their Hope in God, and not forget the Works of God.

In this Narrative I propose to give an Account of this surprizing Dispensation of Grace, in the Beginning, Progress, and various Circumstances of it, with the strictest Regard to Truth in all the Exactness I can. A polished Stile is not to be expected from one, who must redeem Time from Eating, and Sleeping, to carry it on.

To write intelligibly is all I aim at. I have no View of Leisure to publish above a Sheet of it once a Week, or Fortnight, and this is the Reason why it is not emitted at once. To serve the Truth, and the Interests of Religion, and to satisfy the longing Curiosity of them, who are giving Zion's King no Rest until he make his Jerusalem a Praise in the midst of the Earth, are what I intended.

May the Holy Spirit, whose Work upon the Souls of many is to be narrated, accompany the Narrative with his powerful Influences, that it may promote the Redeemer's Interest, and make every Reader feel, by his saving Operations, that he is indeed come in an uncommon Way of Grace. And may this whole Church, and all the Ends of the Earth see greater Things than these, Amen.

KILSYTH,

July 29th, 1742.

J. R O B E.

Attestation by the Rev. Mr. GILLESPIE, Minister of the Gospel at Carnock.

HAVING lately been at *Kilsyth*, for some Time, with Pleasure and Thankfulness I did observe, what in my humble Apprehension, is a *saving Work of the Spirit of God*, upon the Souls of a great many Persons of different Ages, with whom I particularly conversed, brought under Concern within these few Months. Their different Exercise, as related to me, appeared solid, scriptural, and entirely agreeable with the Sentiments of learned, judicious Divines, whom I have heard treat on the Subject of *Conversion*, or whose Writings on that Head I have perus'd. I found what I take to be Evidence of Love to all who bear the Image of Christ, and Desire of the Salvation of others, prevalent in the Minds of them who have attained

attained in some measure Peace in believing; and in some a considerable degree of spiritual Joy. By what I can judge, the uncommon Symptoms with which the Trouble of some is attended, do flow from the clear and deep Discovery they receive of the Evil of Sin, and the Danger and Misery of one's being without Interest in the Saviour. I saw Persons instantly seiz'd with them in a very affecting Way, and entirely relieved upon attaining the well grounded Hope of being reconcil'd to God through Christ. They seem'd generally afraid of a Mistake, and of taking Comfort without sufficient Reason, and disposed to weigh their Experience in the Ballance of *Scripture*. Most of them perceived and groan'd under the Evil of Unbelief; and the more bright Views of the Sovereignty and Riches of Grace, and the Glory of Christ any were blessed with, the more vile were they in their own Eyes, on account of Sin that had crucify'd the Saviour, *an Expression almost all of them us'd*. I could with all Freedom say more, and descend to Particulars in different Kinds, was it needful.

July 20, 1742.

THOMAS GILLESPIE.



A Faithful
NARRATIVE
OF THE
Extraordinary Work
OF THE
SPIRIT of GOD,
A T
KILSTH,
And other Congregations in the Neighbourhood,
near **GLASGOW.**

THE Town and Parish of *Kilfyth*, formerly, and ordinarily until of late, called *Moniabrock*, are situated between the River of *Kelvin*, running upon the *South* side of the said Parish, and the River of *Carron*, running upon the *North* side, and the Shire of *Sterling* upon the *South* side thereof, where it joins with the Shire of *Dumbar-ton*. The Town of *Kilfyth* itself, stands at near an equal Distance from the City of *Glasgow* upon the *South-west*, *Falkirk* upon the *East*, *Stirling* upon the *North*, and *Hamilton* upon the *South*; upon the King's Highway where it crosseth to these Towns: Its Distance from them being about *nine Miles*.

THE People of the said Parish, being above *eleven hundred examinable Persons*, are for the most part of
a dis-

a discreet and towardly Disposition. I was settled among them in the Year 1713, they have lived peaceably with, and carried it dutifully towards me. The most part of them have attended upon publick Ordinances, and Means of Instruction, as well as any about them. The most of them, who are about, or under 40 Years, have attained such a Measure of Knowledge of the Principles of Religion, as renders them inferior to few of their Station and Education.

FOR several Years they appeared to profit under Gospel Ordinances, by the Blessing of the Lord upon them. In *December*, 1732, and *January*, 1733, the Lord visited us with a distressing Calamity, and heavy Judgments. There were many of the elder Sort carried off by a *Pleuretick Fever*, after a few Days Illness. Upward of 60 were in the Space of *three Weeks* buried in our Church-yard. What made this Dispensation more threatening was, that the most religious and judicious Christians in this Congregation, were removed from us thereby. This made me fear some dreadful Evil to come upon the surviving Generation. I published to the Praise and Glory of God, and with thankful Acknowledgments to his Mercy and Power, that I enjoyed then a State of Health and Strength uncommon to me, as I do at this Time, tho' I travelled from Morning, till late at Night, all the Days of the Week, among the Sick and Dying.

AFTER this the State of Religion declin'd, and grew every Year worse with us. Our *Societies* for Prayer came gradually to nothing. The younger Sort attained indeed to Knowledge took up a Profession, and Numbers of them were yearly added to the Communicants: But I could observe little of the Power of Godliness in their Lives, that was satisfying to me. As to the elder Sort, those of them who were Graceless, and Christless, went on in their former Sins and Carelessness, without any Appearance of a Change for the better: Those who were Professors, seemed sensibly to degenerate into a Negligence, and Indifferency, about

spiritual Things, and some of them into Drunkenness, and other Vices.

UPON the 27th of *June*, 1733, about, and after Mid-day, being *Wednesday*, there was such a dreadful Storm of Thunder, Hail, and Rain, as no Man living had ever seen. The Fire burnt a Woman and Child, but both their Lives were preserved, while a Cat was killed at one of her Feet, and a Pitcher with some other Things were broke to Pieces at the other. The Hail was incredibly big, some of it, which I measured myself, was *three Inches* round. It destroy'd much of the Corn to the *East* of the Town of *Kilfyth*. The Floods came from the Mountains, so great and rapid, that they carried down Stones a great Way into the Plain, lying *by-north* the Town of *Kilfyth*, and these of prodigious Bigness. There were above a *Thousand* Cart Loads of them, and many *two*, or *three* Ells in Depth, and Thickness. Some Houses were carried away, a good Number of Cattle drowned, and most of the Corn in the low Grounds destroyed. The Loss of the Parish was moderately computed at a *Thousand Pounds Sterling*. Yet I could not observe any one Person amended by it, or seeking to the Lord for all this.

WHEN our unhappy Divisions broke out, only about *ten*, or *twelve*, deserted my Ministry. They were of no Consideration, as to serious Religion, or even Knowledge, except one, who some Time since saw his Error and returned. Yet tho' the Body of the People were not carried away by this Evil, they were so bewitched, as to incline to the *separating Side*, and were so taken up with disputable Things, that little Concern about these of the greatest Importance, could be observed among them. All the *Societies for Prayer* were then given up. I gave fair and open Warning from the first Appearance of the Division against it. I continually instructed them in the evil, and dreadful Consequences of it. Though such Warnings were not well relished by many, yet I am persuaded the
Lord

Lord blessed them, to preserve the Body of the Congregation out of these dangerous Paths, and I know several of them are now sensible of God's Mercy, and Goodness to them in this. By the Power of God accompanying his Ordinances, Life was kept in the few who were made alive to God, through Jesus Christ; and others had Knowledge, begun, and increased, as a Foundation laid before-hand *for this Work of the Holy Spirit.*

UNDER the late Dearth, this People suffered greatly, the Poor were numerous, and many, especially about the Town of *Kilfyth*, were at the Point of starving: Yet, as I frequently observed to them, I could not see any one turning to the Lord who smote them, or crying to him because of their Sins, while they howled upon their Beds for Bread. Instead of this, Theft, and other Immoralities brake forth and increased to a terrible Height. The Return of Plenty had no better Influence upon us; but *we were going on frowardly in the Way of our own Hearts, when the Lord came to see our Ways and heal them, by this uncommon Dispensation of his Grace*; all this hath been narrated, that every one may observe the Sovereign Freedom, and Riches of Grace, in visiting after this Sort, so sinful, degenerate, and ungainable People, *surely not for our Sakes, but his own holy Name's Sake he hath done it; that we may now be ashamed and confounded for our evil Ways.*

In the Year 1740, I began to preach upon the Doctrine of *Regeneration*. The Method I followed, by the divine Direction, was *first*, to press the Importance and Necessity of it, which I did from *John* iii. 3. *Except a Man be born again, he cannot see the Kingdom of God.* Next, I shewed the Mysteriousness of the Way and Manner of the Holy Spirit in effecting it, from *John* iii. 8. *The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.* I proceeded *thirdly*, to explain, and apply the various Scripture Views, and Expressions of it:

As (*first*) being born again; from the forequoted, *John* iii. 3. (*Secondly*) a Resurrection, from *Rev.* xx. 6. *Blessed and Holy is he, that bath part in the first Resurrection.* (*Thirdly*) a new Creation, from *Eph.* ii. 10. *For we are his Workmanship, created in Christ Jesus unto good Works.* (*Fourthly*) Christ's Conquest of the Sinner to himself, from *Psal.* cx. 3. *Thy People shall be willing in the Day of thy Power.* (*Fifthly*) the Circumcision of the Heart, from *Ezek.* xlv. 9. *Thus saith the Lord God, no Stranger uncircumcised in Heart, nor uncircumcised in Flesh, shall enter into my Sanctuary, of any Stranger among the Children of Israel.* This was also intended to shew the Necessity of Regeneration, in order to the Receiving the Lord's Supper worthily, to be dispensed in the Congregation about that Time. Here this Project was interrupted until the End of last Year; when I resuming it, preached Regeneration as it is. (*Sixthly*) the taking away the stony Heart, and the giving the Heart of Flesh, from *Ezek.* xi. 19. (*Seventhly*) *The putting God's Law in the Mind, and Writing it in the Heart,* from *Heb.* viii. 10.

I sometimes could observe, that the Doctrine of these Sermons was acceptable to the Lord's People, and that there was more than ordinary Seriousness in hearing them, yet could see no other Fruit. But now I find, that the Lord who is infinitely Wise, and knoweth the End from the Beginning, was preparing some for this uncommon Dispensation of the Spirit *that we look'd not for*; and that others were brought under Convictions, issuing by the Power of the Highest, in their real Conversion, and in a silent Way.

WHEN the News were first brought me, of the extraordinary Out-pourings of the *Holy Ghost* at *Cambuslang*, I rejoiced at them. I pray'd continually for the Continuance of it there, and that the Lord would thus visit us in *these Bounds* and spake of it sometimes to the Congregation, which was not without some good Fruit, as I have learn'd since. Particularly I was informed by the Minister of *Cambuslang*, and another Reverend,

erend, and very dear Brother, that a young Man, from the Parish of *Falkirk*, who had been awakened at *Cambuslang*, and was in a hopeful Condition, said, that the Occasion of his coming there, was his hearing me, the Sabbath immediately preceding, praise the Appearance of the Lord at the foresaid Place, and that this strongly inclined him to go thither.

THERE were few of the People under my Charge, went to *Cambuslang*, notwithstanding of what they heard me say of it. Some of the better Sort went once or twice: But I scarce heard of any, who needed most of the Work of the *Comforter*, to convince them of Sin, Righteousness, and of Judgment, that went there, until the 13th of *May*, when there were a good many, but came all away (as far as I knew them) without any deep, or lasting Impressions upon them. It was Matter of Discouragement to me, when I heard that my Brethren in *Cumbernauld*, *Kirkintilloch*, *Calder*, and *Campsie*, had several Persons in their Parishes awakened at *Cambuslang*, and that I had not one, so much as the least touch'd to my Knowledge. What appeared the most hopeful was, that there appeared a Concern, more than ordinary, among the Hearers of the Gospel, and that there were Proposals for setting up *Societies for Prayer*, which had been long intermitted.

UPON the *Thursday's* Evening, being the 15th of *April* last, the Rev. Mr. *John Willison*, Minister of the Gospel at *Dundee*, came to my House, in his Return from *Cambuslang*, whither he went the *Saturday* before. I desired him to preach to us upon the *Friday* Morning, which he readily complied with; a great Multitude of People met, tho' the Warning was very short. He preached a distinct, plain, and moving Sermon, from *Psal.* xl. 2, 3. *He brought me up also out of an horrible Pit, out of the miry Clay, and set my Feet upon a Rock, and established my goings. And he hath put a new Song in my Mouth, even Praise to our God: Many shall see it, and fear, and shall trust in the Lord.* Several of those now awakened, date their first

first serious Concern about their Souls, from their hearing this Sermon, and the Blessing of the Lord upon it.

THE following *Sabbath*, I entered upon the View of *Regeneration*, as it is expressed *Gal. iv. 19. My little Children, of whom I travail in Birth again, until Christ be formed in you.* I had more than ordinary Tenderness in reading of that Text, and could scarce do it without Tears, and Emotion. I observed much Seriousness among the Hearers.

LAST *Sabbath* of *April*, being the 25th, one Woman was awakened in this Congregation, to a very distressing Sight of her Sin, and Danger thereby. She lived in the Parish of *Campsie*, which lieth to the Westward of this Parish. She was observed by some, under great Uneasiness in the Congregation, but made no Out-cry : She went away when the Congregation was dismiss'd, but was not able to go far, she was found soon in the Field, in great Distress, and crying out *what she should do be saved!* she was brought back to me, and I convers'd with her all that Evening, in the Presence of several judicious Persons. She fainted *once, or twice.* I observed every Thing narrowly, and exactly about her, because it was a new Thing to me, and I knew the Objections made against the Work at *Cambuslang.* She seem'd to be a healthy Woman, and about 20 Years of Age; she said that in hearing the Sermon, she was made to see, that she was unlike *Jesus Christ*, and like the *Devil*, and in a *State of Unregeneracy.* She had strong Impressions of the Greatness of the Wrath of God, she was lying under, and liable to. She went away composed and calm, in a hopeful Condition; she continued many Weeks, now and then much distress'd; but hath some Time ago, attained (thro' Grace) to sensible Relief, and by the Testimony of the Neighbourhood, *her Conversation is such as becometh the Gospel.*

ABOUT this Time, *sixteen Children*, or thereabouts, in the Town of *Kirkentilloch*, were observed to meet together in a *Barn for Prayer*, the Occasion of which

was,

was, that one of them said to the rest, what Need is there that we should always play, had we not better go and pray? wherewith the rest complied. The Rev. Mr. *James Burnside*, as soon as he heard of it, carefully enquir'd after them, met frequently with them, for their Direction, and Instruction. And as I am inform'd, they make Progress, and continue in a hopeful Way. This made much Noise in the Country-Side, and deep Impressions, both upon young and old.

THIS Week I visited the Families of a Part of this Parish, where I observ'd more than ordinary Seriousness amongst the People, and more than ordinary Liberty, Freedom, and Earnestness in my Dealing with them. However it was Matter of Trouble and Concern to me, that none under my Charge, that I knew of, were awaken'd, and I was much in my Way of thinking, like several of these now awakened, who were concern'd at first, lest the Lord had pass'd them by, when he was awakening others. Such were my Fears about this Parish.

NOTHING appear'd more than ordinary upon the first Sabbath of May. Near this Time, and a little before, there were some Societies for Prayer erected in the Parish. I was also informed, that several young Girls in the Town of *Kilfyth*, from ten, to sixteen Years of Age, had been observed meeting together for Prayer, in an Out-house they had Access to.

MAY 9th, being the second Lord's Day that Month, were four or five awaken'd, to a distressing Sight of their sinful and lost Estate, tho' only two of them were known to me upon the said Day. I prayed, and hoped, that this might be like some Drops, before a plentiful Rain.

MAY 11th. There was a great and a good Day of the Son of Man at *Auchenloch*, in the Parish of *Calder*, which lieth four Miles North and West, from *Glasgow*. The Rev. Mr. *James Warder*, their Minister, preached at the aforesaid Place; there was a great Cry in the Congregation, and about fourteen brought under great Concern

Concern and Anxiety, about their Spiritual, and Eternal State.

MAY 12th, I went to *Cambuslang*, and preached there, as did also some other Ministers upon the next Day. I was witness there to a great Day of the Mediator's Power, and learned much, that by the Lord's Blessing, hath been useful to me, in assisting the Lord's People brought under spiritual Distress here.

MAY 14th, being *Friday*, I left *Cambuslang* in the Morning, I met an Event in my Way homeward, which much surpris'd me, and I could not but observe the Lord's Hand remarkably in it. I promised to meet a Friend at a Gentleman's House, betwixt *Cambuslang* and *Kilfyth*, upon the *Tuesday's* Evening; but could not leave *Cambuslang* that Night. I purposed therefore to be early at the said Gentleman's House next Day, tho' the Road by which I went to *Cambuslang*, was unexceptionably good, I was strongly inclined to try a much nearer Way, altogether unknown to me, and notwithstanding some dissuaded me from it, because of *Mosses*, and other Inconveniencies. In my Way I came to a House, which I was told belong'd to Messrs. *Grays*, and that their *Bleach-field* was there. I remembered, that these Gentlemen were married to the Daughters of a Gentleman whom I knew, and highly esteemed from my Youth, and since I found myself at their Gate, I enquir'd for them, with a Purpose not to alight. One of the Gentlemen, and his Lady were at Home, they urged me to come into their House, tho' it should be only for a little, which I did. They told me that *six* of their Servants had been awaken'd at *Cambuslang*, some Days since, and desired me to converse with them. I had such a strong Inclination to get forward in my Journey, that I declin'd it: They desir'd me to pray in their Family, which I chearfully complied with. After Prayer I spoke a few Words (as the Lord helped me) to their numerous Servants who were present, relating to the Case of these, who were under Soul-distressing Convictions of their Sin,
and

and Danger ; as also of those who never had been under them. Having dismissed them I went to take my Horse. Ere I got to him, a Noise was heard among the Servants, and we were told that one of them was fallen into great Uneasiness, and was crying bitterly. I returned to the House, and she was brought to me. I had conversed but a very short Time with her, when a *second* was brought to me, then a *third*, in a little after that, *two together*, last of all a *sixth*, crying out of their lost and undone State, and *what they should do* ! I prayed and conversed with them for some Time. I was much moved with this Providence. *The Lord who leads the Blind in a Way they know not, led me to this House, without any Thought or Purpose of Mind*, yea contrary to my Inclination, which was to haste forward. He managed my Aversion (which I now see to have been sinful) to converse with the *first six* under Distress; to bring about his own holy and glorious Ends: For if I had not conversed with them, I had not seen the other Servants. His Ways are a great Deep. Mr. *Whitefield*, when I told him this Story, said only, *He must needs go through Samaria*. I was greatly pleased to observe the christian, affectionate, and zealous Care Mr. and Mrs. *Gray* had for their *distressed Servants*.

MAY 16th, I preached (as I had done for some Time past) from *Gal. iv. 19*. In the *Forenoon*, I insisted upon a Use of Consolation, and in the *Afternoon*, pressed all the Unregenerate to seek to have *Christ formed in them*. An extraordinary Power of the Spirit from on high, accompanied the Word preached. There was a great Mourning in the Congregation, *as for an only Son*. Many cried out, and these not only Women, but some strong, and stout-hearted young Men, and some betwixt *forty* and *fifty*.

AFTER the Dismission of the Congregation, an Essay was made to get the distressed into my Barn, but it could not be done ; the Number of them, and of their Friends attending them, was so

many. I was obliged to convene them into the Church. I sung a Psalm, and prayed with them; but when I essayed to speak to them, I could not be heard, such were their bitter Cries, Groans, and the Voice of their Weeping.

AFTER this, I ordered that they should be brought unto me into my Closet, one by one. I sent also for the Rev. Mr. *John Oughterson*, Minister of the Gospel at *Cumbernauld*, to assist me in dealing with the Distressed that Evening, who readily came. In the mean time, I appointed *Psalms* to be sung with these in the Church, and that the *Precenter*, with *two or three* of the *Elders*, should pray with the Distressed; which the Extraordinariness of this Event, seemed to me to warrant. At the same Time, I forbid any to exhort, or speak to them in the Congregation, that I might cut off Occasion of Calumny and Objection, from them who seemed to desire it.

THE Noise of the Distressed was so great, that it was heard from afar. It was pleasant to hear these who were in a State of *Enmity* with God, Despisers of *Jesus Christ*, and *Satan's contented Slaves*, some of them crying out for Mercy! Some that they were lost and undone! Others, *What shall we do to be saved!* Others praising God for this Day, and for awakening them, and others, not only weeping, and crying for themselves, but for their graceless Relations. And yet it would have moved the hardest Heart, that, (as the Children of *Israel* under *Pharaoh's* Oppression,) when I spake unto many of them, they hearkened not, for Anguish of Spirit, and the Sense of the cruel Bondage they were under.

THERE appear'd about *thirty* awaken'd this Day, belonging to this, and neighbouring Congregations. About *twenty* of them belonged to this Parish. Some few to the Parish of *Campsie*, and the Remainder to that of *Kirkintilloch*. But I have found since in conversing with

with the Distressed, that the Number of the awaken'd far exceeds *thirty*.

WEDNESDAY 19th, We had a Sermon for the first Time upon a *Week-Day*. I preached, as did also the Rev. Mr. *John Warden*, Minister of the Gospel at *Campsie*, and the Rev. Mr. *John M^cLaurin*, Minister of the Gospel at *Glasgow*, who had come hither the Night before upon my Invitation. The Number of the Awaken'd *this Day*, were as many as were upon the *Lord's Day*. The greatest Number was from the Parish of *Kirkintilloch*; there were also some from the Parishes of *Campsie*, and *Cumbernauld*. The Number of the Awaken'd, belonging to this Parish, amounted this Week to *forty*.

MAY 20th, The Minister of *Kirkintilloch*, Mr. *M^cLaurin*, and I, preached at *Kirkintilloch*, there we saw *Zion's* mighty King appearing in his Glory and Majesty, and his Arrows sharp in the Heart of his Enemies. Many were awaken'd there, and brought under great spiritual Distress.

HAVING brought this *Narrative* to the first considerable, and remarkable Out-pouring of the *Holy Spirit* upon this Corner, before I proceed to the intended Method of this *Narrative*, it will no doubt be satisfying to my Readers, to know the Progress this blessed Work hath made, and the Number of the Awaken'd in the several Parishes, into which, by the Lord's Mercy, it hath entered, as far as I am informed, or can upon some good Grounds guess.

THERE have been at least *three Hundred* awaken'd in this Parish, since the Beginning of this Work, of which about *two Hundred* belong, or did belong, to this Parish. There were indeed about *fourteen* or *fifteen* of them awaken'd, when Mr. *Whitefield* preached at *Cumbernauld*. In the Parish of *Cumbernauld*, neighbouring with this Parish South-ward, as the Minister informs me, there are above *eighty*.

IN the Parish of *Kirkintilloch*, there are known to the Minister about *a Hundred and twenty*, under a more than ordinary Concern about their Salvation, including

the praying young Persons, who are increased now to a greater Number than formerly mention'd.

IN the Parish of *St. Ninians*, a Part whereof lies South-ward from this Parish, the Number of the Awaken'd must be considerable. The first remarkable Appearance of this Good Work *there*, was at the giving the *holy Supper*, upon the 1st of this current *August*. There were several awaken'd upon the *Saturday*, many more upon the *Lord's Day*, both in the Church, during the Action Sermon, and the Service, and also in the Congregation in the Fields. There were yet. a far greater Number upon the *Monday*, which was one of the greatest Days of the Mediator's Power I have hitherto seen. Many of the Awakened belong to that Parish, as also to the Parish of *Gargonnock*. By a Letter from the Rev. Mr. *James Mackie*, Minister of the Gospel in that Parish, I am inform'd, that the Number of the Awaken'd were increased upon the *Thursday* after, when they had a Sermon. He appoints Days for them to come to him for Instruction and Direction.

IN the Parish of *Gargunnock*, lying West from the Parish of *St. Ninians*, there are, as I am well inform'd, near *a hundred* Persons awakened. There were some of them first of all awaken'd at *Kilfyth*, when the *Lord's Supper* was given upon the *second Sabbath* of July: Others at *Campsie*, when it was given upon the *last Sabbath* of the said Month; others at *St. Ninians*, when that Sacrament was given upon the *first Sabbath* of *August*. Upon the *Thursday* after, there were *eighteen* awaken'd in their own Congregation, while the Rev. Mr. *John Warden*, their own aged, and diligent Pastor preached to them. There was also a considerable Awakening the Week after, the Minister of *Campsie's* Son preaching there. The Minister of this Parish, hath always had a singular Dexterity in-Instructing and Dealing with the Consciences of the People under his Charge, and it is to be hoped that there will be good Account of the Awaken'd in that Congregation, by the Lord's Blessing upon the Skill, and Will,

Will, he hath given unto his Servant to win them to *Jesus Christ*.

IN the Parish of *Calder*, according to the Information I have from their Minister, there were above a *Hundred* awaken'd.

THERE are about the same Number in the Parish of *Campsie*.

THE Case of the Parish of *Badarnock*, lying North and West from *Calder*, is of all others the most singular, and worthy of Notice. There were above *ninety* awakened Persons in that Parish, about the *sixth* of *July* last. They have been for some Years past, and yet are without a Pastor, their late Pastor Mr. *Robert Wallace*, who died among them, had the Charge of their Souls above *fifty Years* : He was Pious, Faithful, Diligent, and dearly beloved by his People ; and as I am informed, there was no Person among them carried away by the Separation. The Lord hath honour'd their School-Master *James Forsyth*, to be greatly instrumental in this good Work among them. I shall give the following Extract from a Letter of his, dated *Badarnock*, *July 17th*, 1742. concerning the Impressions made upon, and the Awakening several of the young ones ; he writes, ' Since the first of *February* last, I ' endeavour'd to instruct the Children under my ' Charge, to the Utmost of my Power, in the first ' Principles of Religion, and that they were born in a ' State of Sin, and Misery, and Strangers to God by ' Nature ; I also pressed them, by all Arguments possible, to leave off all their sinful Ways, and fly to ' *Jesus Christ* by Faith and Repentance ; which, by ' the Blessing of God, hath not been in vain. Glory ' to his holy Name ! that backed with the Power of his ' holy Spirit, that which was spoken in much Weakness. I ' likewise warn'd them against the Commission of any ' known Sin, and told them their Danger if they persisted ' in the same, and that their Sins would find them out. ' The which Exhortations, frequently repeated, yea ' almost every Day, came at last to have some Impressions on their young Hearts. And I think the ' great

' great Concern that was at first among them, was a
 ' Means, in God's Hand, to bring the elder Sort to a
 ' more serious Concern, and to more Diligence in reli-
 ' gious Duties ; yea, I heard some say, that they were
 ' ashamed to hear, and see these *young Creatures*, so
 ' much taken up about their Soul's Salvation. This
 ' is some Account of the Rise of this good, and happy
 ' Work. There was one of the School-Boys that went
 ' to *Cambuslang* in *March*, that was first awakened,
 ' he after some few Days said to me in the School,
 ' will you let *two* or *three* of us meet together to
 ' *sing Psalms and pray* ? I said, I was very well pleased
 ' to hear that they inclined to such a good Exercise ; so
 ' they joined themselves together, and it hath had
 ' very good Fruit. For, some few Days after, there
 ' were some of them under Concern, and that *Day*
 ' *fourteen Days* they first met, there were *ten*, or
 ' *twelve* awakened, and under deep Convictions ;
 ' some very young, of 8, or 9 Years of Age, some
 ' 12 and 13. They still incline more and more to
 ' their Duty, so that they meet *three* times a Day, in
 ' the *Morning*, at *Night*, and at *Noon*. Also they
 ' have forsaken all their childish Fancies and Plays ; so
 ' these that have been awakened, are known by their
 ' Countenance and Conversation, their Walk and Be-
 ' haviour. The Work among the young ones in the
 ' School still increases, and there are still some newly
 ' awaken'd. There were some that by a Word of
 ' Terror in their Lesson, were very distressed, and would
 ' cry out and weep bitterly. There are some of them
 ' very sensible of their Case, both of the Sin of their
 ' *Nature*, and their *actual Transgressions*, and even of
 ' the Sin of *Unbelief* ; for when I would exhort any of
 ' them that were distressed to believe in *Christ*, be-
 ' cause he is both able, and willing to save to the Ut-
 ' termost. They replied, that they knew he was both
 ' *able* and *willing* ; but they could not believe *them-*
 ' *selves*, unless *God* gave them a Heart so to do ; for,
 ' they said, they felt their Heart so hard, that they
 ' could do nothing. This is the Account he gives of
 ' the

‘ the *Younger Sort*. As to the *Elder Sort*, he says, ‘ that the *first* among them were awaken’d at *Cambuslang*, others at *Calder* and *Kirkintilloch*; but that ‘ the *greatest Part* have been awakened at the *Society Meetings*, they meet *twice* a Week for Prayer, and ‘ Praise, where all the awakened in the Parish, with ‘ as many others as please to come are admitted.’ There are also several other *little Meetings*, almost every Day, in different Places of the Parish, at the *second* of these Meetings, there were *nine* awaken’d, at the *third* there were *four*, at another Meeting there were *five* or *six*. He says, that there is greater Diligence about the Concerns of Religion, even among the careless and ignorant, than ever was known before; and that the younger Sort are so taken with Religion, that they esteem it more than *their necessary Food*. There are several under deep Convictions, who were formerly rude and profane. In another Letter, dated *July 6th 1742*. He saith, ‘ That this ‘ good Work still continues among them, and that ‘ there are a considerable Number newly awakened ‘ in their Parish, besides Strangers that come to their ‘ Meetings from other Parishes.’ There were *two* young Women in a neighbouring Parish, who had been at *Cambuslang*, and brought back an evil Report of what they had been witnesses to there; they said, they wondered what made the People *cry out*. Upon the *22d of June*, they came to one of these Meetings in *Badarnock*, as was supposed, with no good Design, they had not been above *three Quarters of an Hour* in the Meeting, when they were brought under Convictions, and continued in Distress the whole Time the Meeting lasted. He says, there are a goodly Number of them who are come to Relief, which seems to be real, from Scripture Marks and Evidences they give of it.

I have been more particular and large in this Article concerning *Badarnock* * that we, who are *Ministers*

* *Aug. 25th*, the awaken’d there are now about 100.

of the Gospel may learn from this, not to be lifted up from any Success we may have in our Ministrations; seeing that though the Lord maketh, *especially the preaching the Word*, an effectual Means of convicting and converting Sinners, and of building up them that are converted, yet, he also blesteth the *reading of the Word, Christian Communion, and religious Education by Parents, Schoolmasters and others*, for the foresaid blessed Ends: And that he can, and sometimes doth make Use of weak, and inconsiderable Instruments, for beginning, and carrying on a good Work upon the Souls of Men, while Men of great Gifts, and even Godliness, are not so successful. This is the more to be regarded, as the Doing of the Lord, that the People of *Badarnock*, are not the less careful to attend upon *publick Ordinances*, neither is their Esteem of *them* diminished. Their *Meetings* do not interfere with the Dispensation of *publick Ordinances* in their own *Congregation*, when they have it, nor with that in the *neighbouring Congregations*, when they want it in their *own*. It is also hoped, that the reading of the foresaid Article, may excite *Schoolmasters, and others*, who have the Education of Youth, to be diligent in instructing the youngest of them in the Principles of our holy Religion, and to endeavour daily to make Impressions upon their tender Minds, of their sinful and lost State by Nature, and of their *only* Remedy by *Jesus Christ*.

In the Parish of *Kilearn*, lying about seven Miles to the North West of *Campsie*, this good Work is also begun. Their Rev. Minister Mr. *James Bain*, hath been well affected to it from the Beginning, and was early witness to it, and assisting to carry it on at *Cambuslang*; there was a considerable Awakening in this Parish, when the *Lord's Supper* was given there, upon the *third Sabbath of July*, especially upon the *Monday*, when the Rev. Mr. *Michael Potter*, Professor of Divinity in the University of *Glasgow*, and the Rev. Mr. *James Mackie*, Minister of the Gospel at *St. Ninians* preached.

[To be continued.]

A SHORT
NARRATIVE
OF THE
Extraordinary Work of GOD
AT
CAMBUSLANG,
Near GLASGOW.

Attested by the Rev. Mr. M'CULLOCH, Minister of
the Parish, and by several Eminent DIVINES in
SCOTLAND.

To which is added,

A LETTER from the Minister of *Kilsyth*,
(a Parish on the other Side of *Glasgow*) to a
Gentleman at *Edinburgh*: Giving some Ac-
count of the same EXTRAORDINARY WORK
appearing also in those Parts.

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Marks, &c.*

ATTESTATION to the FACTS in the following NARRATIVE, by Mr. M'Culloch, Minister at Cambuslang.

May 8, 1742.

I Have perused the following short *Narrative*, and can attest the Facts contain'd in it; partly from personal Knowledge, partly from the most credible *Informations*: But think it a Loss, that it is not more full. I have seen a larger Paper compiled by different Hands; which besides the Facts related in *this*, contains several useful Reasonings, tending to prove, That the favourable Judgment formed by many, and even by *some*, who thro' Want of due Information, hesitated at first, about this Work, is supported by all that kind of Evidence, that *Things* of this *Nature* are capable of, in such a Space of Time. And consequently, that there is good Ground to hope, that by the *Divine* Blessing, the *Confirmation* arising from *Perseverance* will be *Daily* encreasing, as hitherto it has been.

The said large Paper, contain'd also a Vindication of this Work, from various Objections; and false and injurious *Aspersions* thrown on it in Print, by some who have not yet appear'd to own their *Accusations*, which in *Justice* they ought to do, or retract them. But though it has not been thought expedient, to publish that larger Account at present, I understand the *Compilers* of it can easily prepare it for the *Press*, if it shall be thought needful afterwards.

For my own Part, I desire to join in hearty Prayers with the People of God, that he *may revive his Work in the midst of the Years*, in this and all the Churches, and make it to triumph over all *Opposition*; and conclude with the Words of the Prophet, *Zeck. iv. 6, 7. Not by Might, nor by Power, but by my Spirit, saith the Lord. Who art thou O great Mountain? before Zerubbabel (the Lord Jesus Christ) thou shalt become a Plain, and he shall bring forth the Head-stone thereof with Shoutings, crying, Grace, Grace unto it.*

WILLIAM M'CULLOCH.

A
NARRATIVE
OF THE
Extraordinary Work

A T
CAMBUSLANG;
In a LETTER to a FRIEND, &c.

S I R,

AS the Report of the good Work at *Cambuslang*, which has for several Weeks engaged the Attention of Numbers in this City and Country in the Neighbourhood, is now spread over a great Part of the Nation; it is no Wonder that one who lives at the Distance you do, should be curious to have a true Relation of it: And as I would be glad of any Opportunity to serve you, it is very agreeable to me, to think I can gratify you in this Matter; especially in what concerns the People in that *Parish*, and some other Parishes near it, having had Opportunity to converse fully with the Minister of *Cambuslang*, and with many of the People there, who are under this spiritual Exercise, and also with some other Ministers, who have several in their Parishes that appear to be under the same happy Impressions.

There is one Thing in the Entry I must apprise you of, *viz.* That I am to confine myself, to a simple Narration of Facts, as the Evidences on which the Opinion

of many concerning the present happy Change that is wrought on that People, is founded : Without entering into any Reasoning, but leaving it to yourself to draw proper Conclusions from the Facts, after comparing them with Scripture Rules and Instances.

I must also acquaint you, as it was natural to expect, when, on a singular Occasion of this Sort, great Numbers of People from adjacent Towns and Country, came flocking to a Place that became so remarkable ; that in such a promiscuous Multitude some *Counterfeits* would readily happen ; it was the early Care of Ministers who interested themselves most in that Matter, to enter into a strict Examination of those who appeared to be under a more than ordinary *Concern*, so as to obtain Satisfaction to themselves, whether the Work was solid, being justly apprehensive, That the Powers of Darkness would not fail to employ their Devices, to bring Contempt on what might tend so much to the Honour of the Gospel.

In those watchful Endeavours it must be own'd, that some *Impostors* were found to have mix'd with the *Sincere* ; but there is Reason to bless God, that, so far as yet appears, they have been very few ; and as these have been severely rebuk'd, so the most awful Warnings have been given, against all such insincere Pretensions, which Warnings, there is Ground to believe, have had very good Effects.

Now, Sir, to give the short History of this Matter.

The Minister of that *Parish*, in his ordinary Course of Sermons, for near a Twelvemonth before this Work began, had been preaching on these Subjects which tend most directly to explain the Nature, and prove the Necessity of Regeneration, according to the different Lights in which that important Matter is represented in Holy Scripture : And for some Months before the late remarkable Events, a more than ordinary Concern about Religion appeared among that People ; one good Evidence of which was, that about the End of *January* last, a Petition was given in to the Minister, subscribed by about 90 Heads of Families, desiring a weekly Lecture should be set up ; which was readily granted, and

and the Day fixed on *Thursday*, as the most convenient for the temporal Interests of the Parish.

On *Monday* the 15th of *February* there was a general Meeting, at the Minister's House, of the particular Societies for Prayer, which had subsisted in the Parish for several Years before: On *Tuesday* there was another Meeting for Prayer there, the Occasion of which was a Concert with several serious Christians elsewhere, about solemn Prayer, relating to the publick Interests of the Gospel; in which Concert only a small Number of People in *Cambuslang* were engaged at first, but others getting Notice of it desired to join, and were admitted: The People who met for Prayer these two Days, apprehended that they had been so well imployed, and found so much Leisure for it, that they had a third Meeting on *Wednesday*: But on all these three Days they returned in good Time in the Evening to their own Houses, so far is it from being true that they rushed from some of these Meetings to the Church and continued *immured* there for some Days and Nights, as was reported.

Before *Thursday*, *February* 18th, they had Week-days Sermons only on *Thursdays* according to the above-mentioned Desire of the *Parish*; and before that Day, tho' several particular Persons came to the Minister, from Time to Time, under deep Concern about their Salvation, yet there came no great Numbers together.

But on that Day after Sermon a considerable Number of People, reckoned by some present about 50, came together to the Minister's House, under Convictions and alarming Apprehensions about the State of their Souls, and desiring to speak with him.

From this unexpected Number, coming in an Evening, in so great Distress, and the Necessity of the Ministers exhorting them in general, and conversing with many of them separately, you will easily perceive that he behoved to spend that Night with them, as he did most part of two or three more since this Work began, which is now about twelve Weeks.

After this, Numbers daily resorted to that Place, some
to

to hear the Word, some to converse with People who were under this remarkable Concern, and others with different Views : And the Desires and Exigencies of those were such that the Minister found himself obliged without any previous Intimation, to provide them a daily Sermon, a few Days excepted, and after Sermon usually to spend some Time with them in Exhortations, Prayers and singing of Psalms, being especially encouraged thereto by the extraordinary Success with which God was pleased, from Time to Time, to bless his own Ordinances ; inasmuch that, by the best Information that could be had, the Number of Persons awaken'd to a deep Concern about Salvation, and against whom there are no known Exceptions as yet, has amounted to above 300. And, thro' divine Mercy, the Work seems to be still making considerable Progress every Week, and more for some Weeks of late than some Times formerly.

Of the Number just now mentioned the far greater Part have given already, both to Ministers and other serious Christians, a good Account of what they have felt in their Convictions and Humiliation for Sin, of the Way of their Relief by Faith in the Mercy of God thro' Jesus Christ, and of the Change they feel in the prevalent Inclinations and Dispositions of their Hearts.

As to their Devotion and other Parts of their Practice, which is that which chiefly attracts the Attention and Regard of this Country ; there are comfortable Accounts given of it, by those who have the best and most frequent Opportunities of knowing their daily Behaviour.

The *Parish of Cambuslang* being of so small Extent, that most of the People live within a Mile of the Church, and some who have the best Intelligence, being almost every Day with the Minister, he and they have abundant Opportunities to know the Practices of such of the People I am speaking of, as live within their Bounds, and the Account they give of it is, That they appear to be in a very hopeful Way ; and the like good Accounts are given by several Ministers and others, of such of those People as belong to other neighbouring Parishes.

Among

Among the particular good Fruits, already appearing, both in *Cambuslang* and elsewhere, the following Instances seem very encouraging : A visible Reformation of the Lives of Persons who were formerly notorious Sinners ; particularly, the laying aside of Cursing and Swearing, and drinking to Excess, among those who were addicted to that Practice : Remorse for Acts of Injustice, and for Violation of relative Duties confessed to the Persons wronged, joined with new Endeavours after a conscientious Discharge of such Duties : Restitution which has more than once been distinctly and particularly inculcated in Publick, since this Work began ; forgiving of Injuries ; all desirable Evidences of fervent Love to one another, to all Men, and even to those who speak Evil of them ; and among those People both in *Cambuslang* and other Parishes, more affectionate Expressions of Regard than ever to their own Ministers, and to the Ordinances dispensed by them ; the keeping up divine Worship in Families, where it was neglected very often by some, and intirely by others ; the erecting of new Societies for Prayer, both of old and young, partly within the *Parish*, where no less than twelve such Societies are newly begun, and partly elsewhere, among Persons who have been awaken'd on this Occasion : And, together with all these Things, ardent Love to the holy Scriptures, vehement Thirsting after the publick Ordinances, earnest Desires to get private Instructions in their Duty from Ministers and others, with commendable Docility and Tractableness in receiving such Instructions.

This Thirst after Knowledge is particularly remarkable in those who were more ignorant ; several who cannot read, and some of them old Persons, being so desirous to be better acquainted with the Word of God, that they are resolv'd to learn to read, and some of the younger Sort actually putting themselves to School.

I would farther add, that these good Impressions have been made on Persons of *very* different Characters and Ages ; on some of the most abandon'd as well as the more sober ; on Young as well as Old ; on the illite-

rate as well as the more knowing ; on Persons of a slower as well as those of a quicker and more sprightly *Genius* ; and, which seems to deserve special Attention, on Persons who were addicted to scoffing at sacred *Things*, and at this Work in particular at the Beginning of it.

The Sum of the *Faëts*, I have represented to you is, That this Work has been begun, and carried on under the Influence of the great and substantial Doctrines of Christianity, pressing jointly, *the Necessity of Repentance towards God, of Faith in the Lord Jesus Christ, and of Holiness in all manner of Conversation* ; that it came after such *Preparatives* as an extensive Concern about Religion gradually increasing ; together with extraordinary *fervent* Prayer in large Meetings, particularly relating to the *Success* of the Gospel ; that great and successful Pains have been taken, to discover and discountenance *Hypocritical* Pretences, and to warn People against what might have the least Appearance of *Enthusiasm*, or Delusion : That the Account given by a very large Number of People of their *inward* Exercises, and Attainments, seems to agree with the Scripture *Standard* ; and are bringing forth in Practice, *Fruits meet for Repentance* ; comprehending the several Branches of Piety, and of the most substantial Morality, that can intitle Men, to the Regards of Friends of Religion and Virtue.

And now, Sir, I have given you a plain, and simple Account of the most material *Faëts*, relating to this extraordinary Work at *Cambuslang*, and these awakened there belonging to other Parishes ; together with the proper Documents by which the *Faëts* are supported ; in all which I have avoided Disputing, and studied Brevity.

I leave it to you to judge, how far such *Faëts* make it evident, that this Work is from God ; when (to use the Words of a *pious* Divine treating of a Subject of the same Nature) * “ He that was formerly a “ *Drunkard* lives a sober Life, when a vain, light and

* See Mr. Finley's Sermon, intituled *Christ Triumphant*, &c. Printed for S. Mason in Wood-street.

“ wanton Person becomes grave and sedate, when the
 “ Blasphemer becomes a Praiser of God, when carnal
 “ Joy is turned into Heaviness, and that professedly
 “ on Account of their Soul’s Condition ; when the Ig-
 “ norant are filled with Knowledge of divine Things,
 “ and the Tongue that was dumb in the Things of
 “ God speaks the Language of *Canaan*,”---when secure
 Sinners---“ Have been roused with a Witness about the
 “ State of their Souls, *Luke xi. 21, 22.* these who
 “ were ignorant can speak skilfully about religious
 “ Things, and even the Grateless are increased in
 “ Knowledge,---Swearers drop their Oaths and speak
 “ reverently of God : Vain Persons who minded no
 “ Religion, but frequented Taverns and Frolicks, pas-
 “ sing their Time in Filthiness, foolish Talking and
 “ Jestings, or singing paltry Songs, do now frequent
 “ Christian Societies (for Prayer) : Seek Christian Con-
 “ versation and talk of Soul-concerns, and chuse to ex-
 “ press their Mirth in *Psalms and Hymns and spiritual*
 “ *Songs* : They who were too sprightly to be devout,
 “ and esteemed it an unmanly Thing to shed Tears for
 “ their Souls State, have mourned as for an only Son,
 “ and seem’d to be in Bitterness as for a first Born,
 “ *Zech. xii. 10.*---And Persons who came to mock at
 “ the Lamentations of others, have been convinced,
 “ and by free Grace profelyted to such Ways as they
 “ formerly despised. I am,

May 8th,

Sir,

1742.

Yours, &c.

It may be of Use to Readers, who live at a Distance,
 in perusing the following Attestations, to know, as to
 the Situation of *Cambuslang*, that it lies about four
 Miles from *Glasgow* : The several Parishes, whose Mi-
 nisters, Heritors and Elders, sign most of the Attesta-
 tions, lye very near it, viz. the Parishes of *Kilbryde*,
Bothwell, *Old Monkland* and *Barony* ; That Mr. *Mat-
 thew Connel* and Mr. *William Hamilton* live but about
 3 Miles from *Cambuslang*, and are the eldest Ministers
 of the Presbytery of *Hamilton*, in whose Bounds that

Parish lies. That the two Preachers who sign a joint Attestation, and are young Men of known Probity, have frequently assisted Mr. *M'Culloch* of late; That Mr. *Duncan* resides in the *Parish*, and Mr. *Young* has resided a considerable Time in the *Gorbals* near *Glasgow*, where many of the awakened People dwell: Also that Mr. *Willison* and Mr. *M'Knight* who live at a good Distance from *Cambuslang*, spent some Time there, inquiring into this Work as their Attestations bear.

ATTESTATIONS,

to the Facts in the Narrative, relating
to the Fruits of this Work.

ATTESTATION I. By Mr. *Willison*, one of
the Ministers of *Dundee*.

Rev. and dear Brother,

Glasgow, April 15, 1742.

SEEING some are desirous to have my Thoughts of the Work at *Cambuslang*, I am willing to own, that I have travell'd a good Way to enquire and get Satisfaction about it. And having resided several Days in Mr. *M'Culloch's* House, I had Occasion to converse with many who had been awakened and under Convictions there; I found several in Darkness and great Distress about their Souls Condition, and with many Tears bewailing their Sins and original Corruption, and especially the Sin of Unbelief, and slighting of *precious Christ*, and some who had been in this Case for these several Weeks past; yet I saw nothing in any tending to Despair, but on the contrary their Exercise pointed still at the great Remedy, for oft they would be breaking out in hopeful Expressions, such as, *Though he slay me, I will trust in him.*

Others

Others I found in a most desirable Frame, overcome with a Sense of the wonderful Love, and Loveliness of Jesus Christ, *even sick of Love*, and inviting all about them to help them to praise him.

I spoke also with many who had got Relief from their Soul-Trouble, and in whom the gracious Work of the Spirit of God appeared in the Fruits and Effects of it, according to my Apprehension; such as their ingenuous confessing of their former evil Ways, and professing a Hatred of Sin; very low and abasing Thoughts of themselves; renouncing the Vanities of the World, and all their own Doings and Righteousness, and relying wholly upon Christ for *Righteousness and Strength*; and expressing great Love to Christ, to the Bible, to secret Prayer, to the People of God, and to his Image in whomsoever it was, without respect of Persons, or Parties; and also Love to their Enemies; and when they heard of some who called the Work at *Cambuslang* a Delusion of the Devil, they shew'd no Repentment against them, but wished their Eyes might be opened, and earnestly wished they could bring all their Enemies, and all the World to their dear Redeemer.

I conversed with some who had been very wicked, and scandalous; but now wonderfully chang'd: Tho' some were very rude and boisterous before, they now had the Mildness and Meekness of the Lamb about them. When they spoke of their former Ways they blushed, and wept, and said, None in all the Country round were so vile as they, and earnestly desired to exalt Free Grace: And when I was cautioning them against new Temptations and Relapses, they shewed a Sense of their own Weakness, and were afraid on that Account to come near their old Companions, though they would fain had them also brought to Christ: They said, They would wish rather to die than go back to old Sins, and if ever they should be left to any of them, they would incline to leave the Country, because of the Dishonour it would bring on the Work of God, which they could not bear to see.

Tho' I conversed with a great Number both Men and Women, Old and Young, I could observe nothing *Visionary* or *Entbusiastick* about them; for their Discourses were solid, and Experiences scriptural; and all the Comfort and Relief they got from Trouble, still came to them, by some Promise or Word of Scripture cast into their Minds, and it was pleasant to hear them mention the great Variety of these Words up and down the Bible. And some who could not read, told their Words of Consolation, not knowing well if they were in the Bible or not; and when upon asking if they were *Bible Words* or not, they greatly rejoiced to find they were.

I had heard much of this surprising Work by Letters, and from Eye-Witnesses before I came, but all that made slight Impressions on me, when compared with what I was Eye, and Ear-Witness to myself.

Upon the whole I look on the Work at *Cambuslang*, to be a most singular, and marvellous Outpouring of the *Holy Spirit*, which Christ hath promised; and I pray it may be a happy Forerunner of a general Reviving of the Work of God in this poor decayed Church, and a blessed Mean of Union among all the Lovers of our dear *Jesus*.

I am sorry I cannot stay to assist you further in this good Work; my Business, and Circumstances oblige me, to return homewards. May the Lord himself strengthen and encourage you in his Work, and graciously carry on what he has begun, *and take to him his great Power*, that he may *reign gloriously thro' all the Land*. I remain with all Sincerity,

Rev. and dear Brother,

Your most affectionate Brother

and Servant in the Lord,

JO: WILLISON.

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ATTESTATION II. By Mr. Connell, Minister
in Kilbryde.

Rev. and dear Brother,

MAny have asked my Opinion of the Work at *Cambuslang*, which I freely gave (as now I write to you) that I look'd upon it as a Work of God's Spirit: When I compared the Exercise of several Persons that had been there, with the Scripture Accounts of Conviction and Conversion, I have been under a Necessity to conclude, that it is neither Delusion nor Imposture, as has been given out by those who are unacquainted with the Dealings of God of that Kind, or under the Influence of Party Zeal.

Some I have seen crying out of the Evil of Sin and of their Danger by it, sadly bewailing their Guilt and Misery, expressing a most earnest Desire of an Interest in Christ, which they said, They would value more than all the World, but bitterly complaining of want of Love to him, want of Faith in him, and undutiful Carriage towards him through their past Life; and if now it might be their Attainment, for former Coldness and Deadness to have Love to Christ; for Unbelief Faith in him; and for an undutiful Behaviour towards him, a sincere and hearty Embracing of him in the Gospel Offer; and living the rest of their Time to the Praise and Glory of his Name: This they would account their greatest Happiness, and the Remedy of all the Evils in their Case; and, for this Effect, they beg'd the Help of Prayers.

Others I have seen who lamented their lost Time and Opportunities, and the Vanity and Folly of their Youth, saying, Many good Sermons and Prayers they had heard, but all had been lost to them, and had no good Effect upon them, being wholly carried away with youthful Vanities and Follies; but added, now we are resolved in the Strength of the Grace of Christ (for, said they, of ourselves we can do nothing) to improve Time and Opportunities better, to value Sermons
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and Prayers, to read the Scriptures, to keep Company with the Fearers of God, and to shun Fellowship with the Wicked as much as possible, blessing God that he had not taken them away, before they saw the Necessity of all these.

Others I have conversed with, who, like Doves of the Valleys, were mourning for their Iniquities, principally because they did strike against God and wound their Redeemer, using the Expressions, *Psal.* 51. 4. and *Zeck.* 12. 10. But with good Hope through the Merits of Christ and Mercy of God in him, that it would be well with them.

Others I have observed at one Time much dejected and under a Cloud, at another Time possessed of a good Measure of spiritual Joy, as it happens with the best of Saints.

Others I have heard cry, They had spent their Money for that which is not Bread, and their Labour for that which did not satisfy, having given their Time and Strength to the World and the Things of it, which now they resolved against, there being Matters of greater Moment, which they saw and were convinced, they should be mainly taken up about.

And to trouble you with no more (for I could write you a Volume on this Subject) A young Woman, who after having given me a distinct Account of her Distress and Deliverance, said, I have liv'd above twenty Years in the World, and all that Time the Devil had Possession of my Heart, and I am sure he is a bad Guest, but blessed be God, I hope he is now in a great Measure dispossessed, and shall never, through the Strength of Christ, recover that Power over me that formerly he had. Mean Time I observe to you, This Person had all along been of a blameless Life, and not chargeable with any Scandal, but with Tears regretted her careless Way of going about secret Duty, reading the Scriptures and hearing Sermons, or neglecting these altogether; but with much Humility and Seriousness, in the Strength of divine Grace, express'd her Resolution, That she would do so no more.

Upon the whole, In most of all I have seen and conversed with, I observed, and have daily Occasion to observe, the Effects of godly Sorrow mentioned by the Apostle, *2 Cor. 7. 11.*

Praying the Pleasure of the Lord may more and more prosper in your Hands, and begging the Help of your Prayers for me and this People,

I am

Rev. and Dear Brother,

*Kilbryde,
April 19, 1742.*

Yours most affectionately,

MATTHEW CONNELL.

ATTESTATION III. By Mr. *John Hamilton*,
Minister of the Gospel, in *Barony*.

I Understand it is expected from me, that I should declare my Sentiments of the extraordinary Work at *Cambuslang*; as a good many of my Parishioners have lately been awakened there, to a great Concern about their Souls Happiness.

As soon as I was informed of their Condition, I made it my Business to wait on them, and found a good many Persons under the deepest Exercise of Soul, crying out most bitterly, of their lost and miserable Estate, by reason of Sin, of their Unbelief, in despising Christ, and the Offers of the Gospel, of the Hardness of their Heart and their former gross Carelessness, and Indifference about *Religion*: And though some of them said, they had regularly attended the preaching of the *Gospel*, yet acknowledged with much Regret, their Misimprovement of it; how many sweet Sermons they had heard without any Benefit, and they came to Church with no Design to be instructed, but only, as they said, To see, and be seen.

I have heard them expressing a great deal of Sorrow for these *Things*, and seemingly, in the most serious and sincere Manner; and not so much, as some of them have

have told me, from the Fear of Punishment, to which they had thereby exposed themselves, as from a Sense of the Dishonour they had done to God, and the blessed Redeemer; and frequently aggravated their Sins, from this Consideration, That they had been the Betrayers, and Murderers of the Lord of Glory.

And tho' I have seen some of them under extreme Affliction and Distress, I could never observe the least Disorder in their Judgments: But their Complaints were always suitable to their Condition. Neither have I observed any of them carried away with despairing Thoughts of the Mercy of God: But all of them seemed to be seeking Relief, in the Method the Gospel proposes; and expressed the warmest Desires after an Interest in Christ, to obtain which they said they would cheerfully lay down their Lives, and part with every thing, *that was dear to them in the World.*

I have at several different Times conversed with many of these Persons, and have received no small Satisfaction from such Conversations. When speaking of Prayer, they have told me, how much that Duty had been neglected by them, and in what a cold lifeless Manner it was perform'd, from which therefore, they neither did nor could reap any Satisfaction: But now said they, It was an Exercise, in which they found much Sweetness and Comfort.

Their Love to the Holy Scriptures, all of them express in the most lively and moving Manner, frequently calling it, a precious and invaluable Treasure; greatly surprized how they could possibly slight it so much in Time past, and declaring they now saw many things in it, highly useful and comfortable to them; which they never before imagin'd had been there.

They express a great Love to, and Desire after the publick Ordinances; when I have asked some of them, if they had such Affection as the *Psalmist* speaks of in the Beginning of *Psalm 122.* when it was said to him, *Let us go up to the House of the Lord,* they have told me, that though it was quite otherwise with them before, yet now they found a vast Pleasure in attend-
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ing the Church, and publick Worship of God, and a great Unwillingness in them to withdraw from it, when the Service was over.

They are likewise exceedingly desirous of more private Instruction in their Duty, and take all Opportunities of waiting on those, that can be of Use to them, and such of them as are near at hand, do frequently come to my House, and receive my Advice and Assistance; and I never saw Persons more docile than they are. I must own indeed, that when I first conversed with them, I found some of them pretty ignorant of the Principles of Religion: But this was what they seem'd deeply grieved and afflicted for; and much condemned their former Sloth and Negligence, and since that Time, have been making use of the proper Means of Knowledge, and I think I can say, with no contemptible Success, considering the short Time they have had.

Some of them seem to discover devout Breathings of Soul after God, and the blessed Redeemer, and Resolutions thro' Grace, to depend upon him in the worst of Circumstances, often making use of these Words of *Job xiii. 15. Tho' he slay me, yet will I trust in him.* I have been much surprized to see how readily, nay even judiciously, some of them who had been formerly ignorant and unconverted, have spoke of some of the most important Points of practical Religion, and with what Facility they have adduced Passages of Scripture, very suitable to what they were speaking about.

There is another Branch of Christian Duty, that I do think they are likewise studying a Conformity to. And that is Love to Mankind. I have heard them often wishing, and desiring that all Men might be brought to Christ, and the Knowledge of the Truth; and particularly expressing a great Regard for all that are the Lord's People. So far as I have yet Access to know them, they seem to be of a meek and quiet Spirit, and willing to forgive; telling me they desire to wish well, and to pray even for the

Happinefs of thofe, who had been injurious to them.

More might be faid on this Subject, but I chufe rather to be fparing, till Time make a clearer Difcovery of them.

The Perfons I have converfed with, were of different Characters: Some of them had all along been pretty fober and regular in their Lives, and duly enough attended the Ordinances of the Gofpel, others of them were very carelefs this Way, and addicted to many Sins: But even thofe who were more blamelefs in their Lives, have declared, That their Hearts till now were never touched with any Thing they heard from the Word of God; that they had never lived under the Influence of Religion, and were grofsly unconcern'd about their Salvation.

Thefe now are the Appearances, I obferve among fome of my People, who were awaken'd to a Concern about their Souls at *Cambuflang*; which do ftrongly incline me to think, that it is the Work of God.

Glasgow, April 26,

1742.

JOHN HAMILTON.

ATTESTATION IV. By Mr. *William Hamilton*
Minifter at *Bothwell*.

R. and D. B.

I Have feen the Atteftation by the Reverend Mr. *Matthew Connell* in *Kilbryde*, as alfo that by the Reverend Mr. *John Hamilton* in *Barony of Glasgow*. As I have no new Thing to add, fo I heartily join in the fame Sentiments with my aboye-named Brethren, both as to the Reality of that extraordinary Work at *Cambuflang*, being in very deed a gracious Work of the Spirit of God, design'd, I firmly believe, for the faving Conviction and Conversion of many perifhing Souls, not only in that Parifh, but in the Neighbourhood. May the Lord, in his infinite Mercy, fhed abroad the Influences of his faving Grace thro' all the Corners of the Land.

There are a good Number of my People, moftly
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young People, who have been awaken'd at *Cambuslang*, and have much the same Account to give of them with my above-named Brethren : All of them are very serious and concern'd about their Souls Case, and are very solicitous to have others brought to Acquaintance with Christ, and the Way of Salvation thro' him : Which has had this (I hope) blessed Effect, that there seems to be a more than ordinary Seriousness, among a goodly Number in several Corners of this Congregation, more Conscience made of Family Worship, in several Families who made but too little Account of it before ; as likewise there are some new Societies for Prayer and Christian Conference, set up in this Congregation, wherein several Persons, besides these awaken'd at *Cambuslang*, have join'd. I hope these Things thro' the Blessing of God, may prove the Beginning of much Good, in this and in other Places. May that blessed God, who has begun a good Work, either with you or any other Place, carry on and perfect the same until the Day of Jesus Christ.

May the Lord direct and assist you and all his Servants, to a right and faithful Management of our great Master's Work amongst our Hands. I add no more, but am with the greatest Sincerity,

Reverend and Dear Brother,

Your affectionate Brother,

Bothwell, May 7,
1742.

and humble Servant in the Lord,

WILLIAM HAMILTON.

ATTESTATION V. By Mr. *William Hamilton*
Minister at *Douglas*.

R. and D. B.

WHILE I was with you, it gave me great Pleasure to see so much Concern upon Peoples Spirits about the Salvation of their precious and immortal Souls, a Thing very rare amongst us : Some

whom I had Occasion to discourse with, appeared to be in the utmost Distress upon Account of Sin, both original and actual, and that principally as it is that abominable Thing which God hates. Others whose Consciences God had awaken'd with a Sense of Guilt, but had now got believing Views of Christ Jesus, as a most compleat Saviour, both able and willing to save; and whom God had determined by the Power of his Spirit to yield themselves to the Lord; they in a very strong Manner expressed Love to their God and Saviour, and to all his Commands, both of the first and second Table of the Law; and declared, That it was their firm Purpose and Resolution, thro' the Assistance of the holy Spirit, to walk in all the Commandments and Ordinances of the Lord blameless; and seem'd more afraid of offending God, than of any Sufferings they might be expos'd to in this World: And their Practices, so far as I can hear, are as yet agreeable to their Resolutions; so that I not only hope, but think I have good Ground to believe, that Work begun and for some Time past carried on amongst the People of *Cambuslang*, and Strangers that have resorted thither from many distant Parts, shall appear to the Conviction of all good Men, to be the Work of God, from the after holy Life and Conversation, of not a few of these, whose Consciences have at this Time been awaken'd to a Sense of their lost and undone State by Nature. That the Lord may more and more assist, strengthen, and support you, and give you and all faithful Ministers of the Gospel many Seals of their Ministry, is the hearty Prayer of,

D. B.

May 6. 1742.

Your affectionate Brother,

WILLIAM HAMILTON.

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ATTESTATION VI. By Mr. M^r Knight Minister
at Irwin.

Rev. and dear Brother,

AS I had by Information from Letters, conceiv'd a good Opinion of the extraordinary and surprising Work at *Cambuslang* before I went thither, upon an Invitation from you, to preach there last Sabbath; so my said Opinion, has been very much confirm'd by what I was Eye and Ear-Witness to, during my Abode with you from *Saturday* to *Tuesday* last; being still more and more perswaded, that it is the real Work of the Spirit of God.

While I joined with your Congregation in publick Worship, I observed amongst the vast Numbers that flock'd to hear the Gospel preach'd at *Cambuslang*, not only the serious Looks, the grave Deportment, and the close Attention of the Multitudes to what was spoken, but also the weeping Eyes of many that appeared to be in the greatest Distress and Trouble.

Again in the Evenings, after publick Worship was ended, and when I had Occasion to converse with several of these afflicted Persons, I found their Wounds and Anguish of Soul, together with their Tears, did proceed not from a whimsical and enthusiastick Imagination, but from a deep Conviction of the great Evil and Demerit of Sin original and actual, particularly of their Sin of Unbelief, and slighting precious Christ, and the gracious Offers of Salvation by him; and when I exhorted and directed them to believe in the Lord Jesus Christ, as the Apostle *Paul* did the convinced and trembling Jaylor, *Acts* xvi. 31. They answer'd, *Lord help me to believe*, gladly would I believe but I cannot. However while under their Soul Exercises for Sin, and because of God's Wrath, I heard them expressing ardent Desires after Christ, and an Interest in him, and Salvation by him; and a great Thirst after the Word, the Knowledge of God, and of divine Things, and after a saving Faith in a crucified

crucified Jesus, which gave me ground to hope, that our dear Redeemer Jesus, would soon accomplish these longing Desires in relieving them from their Distresses, of both Body and Mind.

Likewise, I conversed with others, who were under piercing and deep Convictions of Sin; and have felt *the sharp Arrows of the Almighty sticking fast in their Souls*, and to whom the Spirit of God, had upon their believing in Jesus Christ, applied *His precious Blood* to heal these Wounds, and hereon hath granted them Relief and Comfort, hath delivered *their Souls from Death, their Eyes from Tears, and their Feet from falling*; for which distinguishing Mercies, they were exalting Free Grace, saying with the Apostle Paul, *It's by Grace we are what we are, and blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ.*

They when I conversed with them, declar'd distinctly the Way and Manner, how their Convictions began and wrought, and how the Relief they got from Soul Troubles came to them. They also discovered the gracious Work of the Spirit of God upon their Souls, in their Confession of Sin with Shame, Sorrow, and Blushing; in their professing a Hatred of it, and loathing themselves on the Account thereof, crying out, *Behold we are vile, we abhor ourselves, and repent in Dust and Ashes*, in their Love to God, and his Ordinances, in renouncing their own *Righteousness*, and in relying wholly on Christ *for Righteousness and Strength*, in their high Esteem of, and ardent Love to their dear Redeemer, in their Charity and Love to one another and to all Christians, and especially to those who are the real Disciples of the Lord Jesus, and bear the Image of their heavenly Father; in their tender Sympathy with, and affectionate Concern for those, that fall under Distress and Anguish of Spirit for Sin; and in their Endeavours to relieve them, by good Advices and proper Exhortations, and to comfort the Dejected and Disquieted in Mind, with the Consolations wherewith they themselves had been comforted: These are a few of
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the good Fruits of the Spirit of God, I observ'd among several I conversed with at *Cambuslang*.

Therefore I cannot but bear a Testimony, that in my Apprehension, the surprizing Work with you, dear Brother, for these several Weeks past, is of God. And if the Work be of God, then neither the Devil, nor all his Agents shall be able to overthrow it; yea I hope thro' the Divine Blessing on the Seed sown, and to be sown, to hear more of its remarkable Success with you. As I desire to join you in giving Thanks to God, for this remarkable countenancing your sacred Ministrations, to many in your Parish and Neighbourhood; so I intreat you may constantly remember me, and my Flock at the Throne of Grace; and join with us in earnest and repeated Prayers to God, that the like observable Outpourings of the *Holy Spirit*, may visit my Congregation and the neighbouring Parishes; to revive his Work in this *West Country*; and may it spread not only thro' all the Churches in *Britain* and *Ireland*, but throughout all the Churches in the World, for building up *Zion*; yea that the *Heathen* may be given to Christ for his Inheritance, and the utmost Ends of the Earth for his Possession.

That a rich and powerful Blessing from Heaven, may crown your Ministerial Labours with more and more Success, is, and shall be the earnest Prayer of,

Reverend and dear Brother,

Your affectionate Brother,

Irvine, May 6,

1742.

and Servant in the Lord,

WILLIAM M'KNEIGHT.

ATTESTATION VII. By Mr. *John M'Laurin*,
one of the Ministers of *Glasgow*.

May 12th, 1742.

HAVING had Occasion not only to converse with several in this City, who have been lately awaken'd at *Cambuslang*, to a deep Concern about Salvation; and upon Inquiry to get good Accounts of their

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Behaviour; but also to bestow some Pains, in Conversations and Inquiries of that Kind, in the Parish of *Cambuslang* itself; by these Means, I am in a Condition to affirm on good Grounds, several of the most material Things in the above *Narrative* and *Attestations*: But in regard of the intended Brevity of this Paper, I judge it proper, to avoid too particular Repetition of Things already attested by so many good Hands.

By the Accounts which several of these People give of their Impressions of Things of eternal Importance, with great Appearances of Sincerity, supported by the Accounts given by others of their Conduct, they seem, in the Judgment of Charity, to be Persons to whom the following Scripture-Characters agree; viz. That *they are of broken Hearts and contrite Spirits; that they come to God thro' Jesus Christ as the Way, the Life, and the Truth; that they endeavour, by the Grace of God, to give all Acceptation, to the true and faithful Saying, That Christ came to save Sinners; that they have the Love of God shed abroad in their Hearts, and earnest Desires to have his Law written on their Hearts*: While they are still deeply sensible of the Remainders of Evil, that cleave to them and others in this imperfect State.

By the Accounts given of their Practice, by those who have the nearest View of it, they appear to have forsaken the Sins to which they were addicted, to delight in the Duties from which they were averse, to watch against Temptations, to which they formerly yielded; and instead of separating one Part of Religion from another, to have a strict Regard to the Precepts of both Tables of the *Divine Law*: Herein exercising themselves to have, *Consciences void of Offence toward God, and toward Men*.

From the best Observations I could make on their Disposition and Behaviour, compar'd with the Observations made by others, they seem, in a particular Manner, to excel in Meekness, Humility, Self-denial and Charity: *In the Wisdom from above, described in Scripture (James iii. 17.) As first pure, then peaceable, gentle and easy to be intreated, full of Mercy and good Fruits,*

Fruits, &c. in Aversion from Things, that tend to Strife, rather than to Edification: And in ardent Desire of the Conversion and Salvation of others.

I would not be understood to assert such Things of all, whom I know to have pretended to Seriousness about Religion, on this Occasion; being particularly concern'd to attest from personal Knowledge, in Conjunction with Mr. *McCulloch*, that Part of the above *Narrative* which relates to Pains taken, with some Success, in detecting Deceivers: A Correspondence having been set on foot, and being indeed kept up still, and several here having begun and resolving to continue a proper Scrutiny from Time to Time, in order to such Discoveries.

Mean Time, whatever ungrateful Discoveries may have been made already, which indeed are not many, or may hereafter be the Result of such Inquiries; People of Candour will own, that the Faults of a few particular Persons ought not to be charged on a Body of serious People, who to other Evidences of Sincerity, add that of a hearty Concern, that Deceivers or Backsliders may be detected, admonish'd and by the *divine* Blessing reclaim'd.

Whereas an unknown Person very lately wrote a Letter to Mr. *McCulloch*, dated *April 29th*, (in which was inclos'd another Letter with a Twenty Shilling Note to Mr. *J. J. Merchant* in this City, on Account of Wrong done to his Father of 2 or 3 Shillings Value many Years ago) and that unknown Person desires that in the printed Account, that was expected of the Work at *Cambuslang*, there might be some Instructions about Restitution; it is thought sufficient, in regard of the Shortness of this Paper, to refer that Person and others, to the Scriptures cited in our larger *Catechism*, where it treats of the eighth Commandment; and to approv'd Commentaries on the Ten Commandments in general, asserting and proving the Necessity of that Duty. *

While Friends of Religion will judge themselves

* See Mr. *Durham* on the Ten Commandments.

obliged to desire, that all who have been awakened to serious Concern about it, may prove real Converts, persevering to the End: They and others should remember, that tho' several should backslide, which God of his Mercy prevent, it can be no Argument against the Sincerity of the rest.

So far as we have credible Accounts of Works to which this bears a Resemblance, it does not appear by what I can recollect or learn from Persons well skill'd in Church History, that ever there were so great Numbers awakened to so deep Concern about their Souls, attended with so promising Evidences, as these mentioned in the above Narrative and Attestations, without a happy Issue. It appears therefore agreeable to the Rules of Charity and just Reasoning, to hope for the like good Issue as to this present Case.

It consists with my Knowledge, that as to such of the People whom this Paper treats of, as seem to have attain'd to joyful Hopes, on which some particular Scripture Promises appear to have a remarkable Influence; Care is taken to examine them, and to direct them to examine themselves about the essential Evidences of Interest in Christ, and so all the Promises in general.

JOHN M'LAURIN.

ATTESTATION VIII. By two Preachers to the Success of the Gospel at *Cambuslang*, for several Weeks past.

May — 1742.

HAVING had Access to examine several Persons that have been awakened to a serious Concern about Salvation, by Means of the Ministrations of the Gospel there, we find with many of them what we can't but construct, in the Judgment of Charity, to be promising Appearances, or hopeful Beginnings of a good Work of Grace, such as, a deep Sense of their sinful and guilty State, and Apprehension of the extreme Need of the Saviour Jesus Christ, to be justified by his Blood, and

and sanctified by his Spirit : Their plain Confession of their great Ignorance, and Blindness in the Things of God, and Mysteries of his Kingdom, and earnest Desire to know the Truth as it is in Jesus ; and laborious Diligence to be better acquainted with the first Principles of his Doctrine ; deeply lamenting their Heart Pollutions and Abominations, as well as their great Neglect of God's Worship, and careless Regard of the great Salvation formerly ; and with some, their gross Vices, and scandalous Prophanations of God's Name and Day ; their frequent Complaints of the Sin of Unbelief in Christ, and of the Deadness and Hardness of their Hearts, and anxious Concerns and Prayers to have them softened with the spiritual Views of Christ as crucified, into the Exercises of godly Sorrow and Repentance, and reduced in Captivity to the Obedience of the Faith : Their cautious Guard against Sin and Temptation ; their tender Circumspection over themselves, lest the corrupt Conversation of others, the hearing of which sometimes is unavoidable, might stifle their serious Concern, and extinguish religious Impressions : Their frequent Watchfulness unto the Duties of Worship. Reading the Scriptures as it becomes the Oracles of the living God, hearing the Gospel preached with serious Attention as the Voice of Christ speaking to them ; praying to God as the Searcher of the Hearts and Trier of the Reins ; humbly supplicating him with a deep Sense of their own Unworthiness and Demerit, as the Father of all Mercies, and God of all Grace in Christ, and making Conscience of having him frequently in their Thoughts, and being tenderly sensible when the Spirit breathes on their Souls in such Exercises, as a Spirit of Life and Liberty, and anon when he withholds his sensible Influences and Consolations of Grace, their Hearts are troubled.

And when we consider that the Young are early inquiring the Way to *Zion*, seeking the Lord with Weeping and Supplication, that Sinners are taught God's Ways, and Transgressors converted to him, the openly prophane and profligate, who were running headlong

in the Paths of the Destroyer, and enticing and corrupting others into the same pernicious Courses, stopt in their hot Career, and reformed by Sovereign victorious Grace, frequenting Christian Fellowships, and abounding in Christian Conference, and heartning and encouraging others to walk in Wisdom's Ways which are Pleasantness and Peace: We have good Ground to rejoice at this remarkable Success of the Gospel, and to bless the Name of God for giving such a sensible Testimony to the Word of his Grace, and to plead in Prayer to him, filling our Mouths with this Argument, That as he has begun to lift up a Cloud of his gracious Presence on this Spot of his Vineyard, that he would spread it far and wide, so that in many Places the gathering of the People may be to our *Shiloh*, and many may be observed to fly unto him as Clouds and as Doves to their Windows, even to fly for Refuge from the Wrath to come, and to lay hold on the Hope set before them.

JAMES YOUNG.
AL. DUNCAN.

At Cambuslang. May 6th, 1742.

IN regard the Parish of old *Monkland* at present wants a Minister, we subscribing Heritors and Elders of the said Parish, hereby testify; That there is a considerable Number of Persons belonging to this Parish, who have been awakened at *Cambuslang*, to a deep Concern about their Salvation; and that we have convers'd with several of them, who, to our Apprehension, seem to be in a hopeful Way.

ROBERT DONALD, Elder.
ALEX. SCOTT, Elder.

ATTESTATION IX. By Mr. *D. Connel*,
Preacher of the Gospel.

YOU desire some Account from me, of what I have observed or know with regard to the Work at *Cambuslang*, which I shall give without Art or Disguise.

I have

I have conversed with a good many in this Parish that have been affected there. Some have told me that by what they heard in Sermon, they had great Desire raised in their Minds to be burthened with Sin, that so they might come to Christ. And then have got so great a Sense of Sin and Guilt as they could well bear. Others that have come to me in great Distress, when I ask'd them how they came to be in that Condition, answered, that while they were hearing some private Exhortations of the Minister, a great many of their Sins were brought to their Remembrance. They thought they had been doing nothing but sinning all their Days; that they were empty of all Good, and that they were undone without Christ. Some have told me, they met with great Opposition in going to attend upon the Ordinances, but they became resolute and went: And what Places of Scripture first fastened any Sense of Sin upon their Minds; how this was more and more increased, and what Text kept them from Despair amidst the greatest Terror one could readily be under. Others, that all Things in the World were now become tasteless to them, seeing the Danger their Souls were in. I have seen some sitting alone all in Tears, and when I ask'd them what was the Matter, they said, They were afraid lest their Convictions should go off without any good Effect; and express'd a strong Desire after Christ. Others that seem'd to be under great Concern, being ask'd what they wanted, said, Conviction of Sin and Faith in Christ. I have been greatly surpris'd, to hear such a distinct Account of the provoking Nature of Sin, and the Terms of our Acceptance with God, given by those that are reputed the most ignorant, and who I believe knew scarce any Thing at all of religious Matters till this Work began. I cannot say that among all I have convers'd with here, I have found one in Despair, but have heard them expressing a great Sense of their Inability to believe.

I have heard them expressing the highest Esteem of the Mercy of God, and the Mediation of Christ; the most earnest Desire after an Interest in him; and tel-
ling

ling the Promises and Declarations of Mercy, and Representations of Christ in the Scripture, that were the Foundation of their Hope, and praising Christ as One altogether lovely.

I have heard them expressing a Sense of the Evil of Sin, and their own Vileness by it; earnest Desires after Perfection in Holiness, and Fears lest they should fall back into their former sinful State; mentioning the Promises that supported them under these Fears, and telling what Love and Joy, and Praise these produced, when cast into their Minds.

Their earnest Desires and diligent Endeavours after more Knowledge, the deep Sense and a sweet Relish of divine Truths they seem to have, their Readiness to apply what they hear to themselves, even those Things that discover more of the Corruption of their Hearts, or Errors of their Lives to them, the pouring out of their Souls to God in Prayer, which they speak of, the Perplexity and Dejection I have seen them in, when, as they told me, they have not been able to do this, the Steadiness and Fixedness of their Mind on spiritual Things, not only in stated Duties, but when about their worldly Affairs, that they inform me of: Their Grief when vain Thoughts fill their Minds, and Restlessness till they recover their former Spirituality. Their charitable Dispositions towards Men, of which I could give a Variety of Instances, their great Care to do the Will of God, and Fear lest they trust in their own Righteousness. These and other Things I have observed in, or heard from them, and about them, put it out of Doubt with me, that the Finger of God is in this Work, which I pray may more and more appear.

I am, Sir, Yours, &c.

Kilbryde, May 14th, 1742.

DAVID CONNEL.

*A Letter from a Minister in Scotland to G---ge
D---nd, Esq;*

Honoured and dear Sir,

Kilfyth, May 21, 1742.

TH O' I have scarce had this Week half an Hour's Freedom from a pleasant Work, an infinitely and sovereignly gracious God hath put into my Hand, yet remembring you this Day, and the Joy that it will give you and others of the Lord's People with you, I can't forbear to give you this Account, tho' necessarily short.

The Lord hath appeared in his Glory and Majesty on this Side of *Glasgow* within these *four Weeks*, to build up his *Zion*, and revive his *Work in the Midst of the Years*, as he begun to do on the other Side *Glasgow* about *four Months* ago.

I have preach'd upon some of the Scripture Expressions of Regeneration since the Beginning of Winter. I had begun to preach upon the Expression of its forming Christ in the Soul, from *Gal. iv. 19. My little Children, of whom I travail in Birth again, until Christ be formed in you*; about the Middle of *April*. Upon the twenty-fifth the Lord brought a Woman under deep Distress about her lost Estate. Sabbath, *May 9*, four or five Sinners were awaken'd; all these I hop'd were as Drops before a Shower. Sabbath last we were surpriz'd with a great, and uncommon out-pouring of the Spirit from on high; a numerous Congregation were brought to a deep Concern, were all in Tears; *there was a great Cry and Mourning as for an only Son, and First-born*; and as of the *Jews* for their *Josiah*, the Lord's People were fill'd with Joy, and a great Number were so awaken'd as to cry out in the greatest Agonies, *what shall we do to be saved?* I and a neighbouring Minister whom I had sent for, dealt with the Wounded one by one, until Sun-set. My List came that Night to twenty-seven. *Monday* they came to me from five in the Morning 'till five at Night. *Tuesday* the greater Part of the Day. *Wednesday* we had
a Ser.

a Sermon here by Mr. *McLaurin*, Mr. *Warden* at *Campsey*, and myself. The King of Glory's Arrows flew so thick that many of all Kinds of Sinners fell down before him, and will, I hope, fall under him, and become his *willing People*: Five Ministers and a Preacher were fully employ'd till Night. Some of us went to *Kirkentallock* Yesterday, where we had such another Day: My List this Day is sixty-four, besides others I hear of, but have not yet been with me at *Calder*. *Tuesday* last Week there were many awaken'd; I persuade myself you'll both praise God, and pray for us, and that you'll call upon all your Acquaintance who have been desirous to see these powerful Days of the Son of Man, to do so too. *Let Heaven and Earth* praise him? alas! yet I am so stupid, like a Man surpriz'd, and but awaking out of a Dream. Lord recall *Zion's Bondage as Streams in the South*. The Persons awakened are some very young, many of the younger Sort: A few Instances of old Sinners, and some of the vilest Character. Things go on in a promising hopeful Way. Time doth not permit me to write more particularly. Believe me to be,

Dear Sir,

Yours most affectionately,

J. ——— R. ———.

P. S. We reckon there are about One Hundred and thirty awakened in the Congregations on this Side *Glasgow*. Care is taken to avoid what was objected at *Cambuslang*. The Wounded who could not forbear crying, were removed into my Barn, where Ministers dealt with them, and we resolve to have a Sermon only once on a Week-day.

F I N I S.

A SECOND
CONTINUATION
OF A FAITHFUL
NARRATIVE
OF THE
Extraordinary Work
OF THE
SPIRIT of GOD
AT
KILSYTH,

And other Congregations in the Neighbourhood,
near *GLASGOW.*

Written by *J. A. ROBE*, A. M.
Minister of the Gospel at *Kilsyth.*

The SECOND EDITION.

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ARTICLE IV.

Concerning them who cried out when they were awakened, or made Application to me from time to time, under their spiritual Distress; but were not under any bodily Affections.

THEY are greatly mistaken, who imagine that all those who have been observably awakened in this or other Congregations have come under *Faintings, Tremblings*, or other *bodily Distresses*. These have been by far the fewest Number. As far as I and others can judge they have not been *one to six*. Others have indeed cried out when their spiritual Distress came to a Height, and some cried not out at all, with whom notwithstanding their inward Distress was so great, as they were obliged to apply to me, and the Ministers to whose Charge they belonged for Advice and Direction.

THIS Article gives Instances of *these two Sorts* as they are distinguished from the *first Sort* mentioned.

THERE was a great Variety in the Expressions uttered by them who cryed out in Publick. Their different Out-cries were such as these. *I am undone! What shall I do? What shall I do to be saved? Lord have Mercy upon me! Oh alas! O this unbelieving Heart of mine!* Some crying out bitterly without uttering any Words. Others restrained crying out while they were in Publick, who did it bitterly after they retired to their Homes, and sometimes in their Way homeward; and hereby gave no Disturbance to the public Preaching of the Word, as these disorderly Hearers (in the Judgment of the Adversaries to this blessed Work) gave to *Peter's* Sermon, according to the History in the *Second* of the *Acts*. Tho' indeed, I must acknowledge, I would be glad to be disturbed

every Sermon I preach by the *Out-cries* of all the Christless Persons hearing me, if so were the Will of God, to give them such a Sight of their Sin and Danger; as must break out into immediate, and undelayed Enquiries after the Way of Escape. Let those that never saw their own miserable Condition in the Light of a clear and full Conviction, wonder to see or hear of others so deeply distressed in Spirit, as to make such Out-cries; I do not, because I am sure *spiritual Troubles* do not exceed the *Cause* and *Ground* of them, let them be as *great* and *deep* as they will. And if others have had the Effect of Conversion, by the Power of God's Spirit, in a gentler Way; or, have had the Discovery of the Remedy, as soon as the Misery, which must needs prevent a great Part of this Trouble; let them not misjudge others, and set themselves up as *Standards*: Seeing that they are Strangers to the Doctrine of Conversion, and the Experiences of the Lord's People, who know not that God's Ways of working in this, are various, and different as to Circumstances, tho' producing the same blessed Effect.

THE Instances I give of them belonging to this Article are first of all, the 4th, and the 9th *Journals* from *Kilsyth*, in the *Weekly History* printed at *Glasgow*. Both of these Persons continue to this 19th of *October*, to walk in the *Fear of the Lord*, and *Comforts of the Holy Ghost*. The Woman hath had several more than ordinary Sheddings abroad of the Love of God in her Heart, *by the Holy Ghost given unto her*.

Fourth Journal from Kilsyth.

G. H. was first awakened *May 16th*, of a blameless Life, and an ordinary Communicant for some Years past; her spiritual Distress was considerably great. The keeping a *Journal* of the Progress of the Work of God upon *her*, was omitted thro' something or other which happened, when she came to me from time to time.

June

June 8th, she was with me, and told me, It was better with her, than when she was with me the 4th Current. *She said*, She was somewhat comforted by the Instructions the Lord directed me to give her that Day ; and began to be cheerful that Night. Upon the *Saturday*, she was filled with Doubts and Fears, least she was building upon a false Foundation, and was so uneasy at Night that she could not sleep. Upon the *Lord's Day*, her spiritual Distress increased to a great Height. In her Way Home she was greatly afraid lest Death should seize her before she got in to Christ. She sat down by the Way, and composed herself to spiritual Meditation, the following Scripture came in to her Mind with great Power, *Be still, and know that I am God*, the Effect of which was, That it compos'd her to wait with Patience until the Lord's Time should come to relieve her, and that she was free from disturbing and distressing Doubts and Fears, that disturbed her, and was compos'd in Prayer.

UPON the *Monday*, while she was employed in her *worldly Affairs*, she thought, that she could have been content to be constantly employed, in *praising God*. All that while that Word was strongly inforced upon her, *Be still, and know that I am God*.—In the Evening while she was late at her Wheel in her Master's House, the following Scriptures were impressed upon her, *Fear not for I am with thee, be not dismayed for I am thy God. When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee: When thou walkest through the Fire thou shalt not be burnt; neither shall the Flame kindle upon thee. I will deliver thee in six Troubles: Yea, in seven there shall no Evil touch thee.* She found her Heart begin to rise so with Wonder at the Mercy of God, that she was ready to cry out in his *loud Praises*. She rose and ran to her own Chamber, situate upon one End of her Master's House, and broke out in the *Praise of God*. She was so much filled with *Love to Christ*, and Views of the Greatness of *his Love to her*, that she was overwhelmed with them. It was said to her,
Daughter,

Daughter, be of good Cheer, for thy Sins are forgiven thee, which filled her so with Joy, that she could not contain it : She cried out, Unto Him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God, and his Father ; to Him be Glory and Dominion for ever and ever. Amen. She says, She thought she could not cry loud enough to express his Praises, thinking that all that was within her, was too little to do it, and that she was so overwhelmed, that her Heart was like to come out ; yet felt no Pain but much Sweetness. When her Master came to her, she cried out, Come all ye that fear the Lord, and I will tell you what he hath done for my Soul ; and said, That if all they whoever were, or shall be, were present, she would think it too little to tell it to them ; and if they who opposed this Work of the Spirit of God were present, she would tell it to his Praise if they should kill her (her Master told me he heard these Expressions) she said, That she was composed in a while afterwards : But could not be satisfied, is not satisfied, nor ever will be satisfied with uttering his Praises.

SHE proceeded further, and said to me, That she would lay her Mouth in the Dust, and be deeply humbled before the Lord so long as she lives, and that she thinks she could ly down with Mary at Christ's Feet, and wash them with her Tears, and wipe them with the Hairs of her Head. *She said, Christ says, I love them that love me, and they that seek me early shall find me. But alas ! cried she, I have been too long a seeking him, I thought I had been seeking him before ; but it was not a right seeking him : So long as I regarded Sin in my Heart, the Lord did not hear me.—I asked her, How she was all Night ? She said, That after she fell asleep, she slept pretty well, she thought some Body was opposing her, and saying, It was not the Work of the Lord, which awaked her with this in her Mouth, I will not fear what Flesh can do to me, and, O taste and see, that God is good.*

SHE said, That this Morning, she sung the 46th Psalm, beginning at the 10th Ver. and when she came away, she thought it was said to her, *Why weepest thou? Whom seekest thou?* (It is to be observed that she continued to shed Tears abundantly) *she said further to me,* Worldly Thoughts are away from me now, and Oh, if they would never turn again! ten thousand Worlds could never give me the Love and Joy Christ filled me with Yesternight, and are not so much as to be compared with them. In the strongest Manner she expressed her Hatred at Sin, and Resolutions against it in Christ's Strength. And when I put several Questions to her, which she satisfyingly answered; *she said,* Sir, tho' you put Questions to me as was done to *Peter*, Christ knows my Heart, and he who knows all Things *knoweth that I love him.* She said, She resolved to shew her Love to Christ by *keeping his Commandments*, and that she was sensible her Duties are worthless, and can never deserve any Thing: But that she had taken Christ's Righteousness to be her Righteousness in the Sight of God. She broke out in surprising Words of Love and Assurance, such as, *He is my sure Portion, whom I have chosen for ever.* O what hath he done for me! when I had ruined myself by Sin original and actual? *Tho' both my Parents have left me, yet the Lord hath taken me up.* She said with great Emotion, That she desired to have all the World brought to Christ, and to feel what she felt and doth feel.

June 10th, she told me this Day, That she is still under Doubts and Fears, lest she is too much encouraged; but the following Scriptures impressed gives her Relief, *Let not your Heart be troubled; ye believe in God, believe also in me.* And that Yesterday when she heard the Judgment to come preached upon; she was not afraid of the Threatnings, for she saw Security in Christ for her; and that she would not be afraid if she saw him *coming in the Clouds*: But that it would be a pleasant Sight to her, for he was her Friend. And that such Scriptures as these came into

her Mind. *Be not afraid, for I am thy God; and, Why art thou disquieted O my Soul, Why art thou cast down within me? Hope still in God; for I shall yet praise him, who is the Health of my Countenance and my God.* She said, That she sang the xcvi. Psalm with the Congregation that Day, with such Joy and Comfort, as she never could before; and that she might say as in the ivth Psalm, That she *had more Joy than Corn and Wine could give her.*

Ninth Journal from Kilfyth: Extracted from my Book, July 20th, 1742.

R. S. FIRST touched with Convictions upon the Lord's Day, May 16th. He heard Sermons upon the Wednesday at Kilfyth, and upon the Thursday at Kirkintilloch: But struggled with his Convictions until the said Thursday's Night, when he could hold no longer; but getting up from his Father's Fire-side, run out to the Fields, where he cried out violently under his Distress. He came to me upon the Morning of the 21st of May, with great Out-cries. He had a distressing Sight of particular Sins, such as *Sabbath-breaking, Cursing, Swearing, evil Thoughts.* He was grieved for Sin as an Offence against God. And saith, with great Earnestness, He would give a thousand Worlds for Christ.

May 24th, He said, That he saw he had a vile corrupt Nature, and the Evil of despising Christ thro' Unbelief, and said, He would not for all the World not have had this uneasy Sight of Sin, nor be freed from it, until he come to Christ.

June 8th, and 10th, His spiritual Distress continuing, and complaining of the Hardness of his Heart, I endeavoured to instruct him in the Nature of Faith, and the Way of Salvation by Jesus Christ.

June 17th, He said, He was very uneasy in the Kirk upon Tuesday Evening, after he heard the valuable Mr. Whitefield preach that Day at Kilfyth. He said,
That

That his Heart warmed to Jesus Christ, I asked him, Why? *He answered*, Because of his Love to poor Sinners, and namely to *me* the Chief of all Sinners. I enquired at him, If it was accompanied with Hatred at Sin? *he cried out*, For having offended such a just and holy God, and that he hated every thing that was offensive to him. *He said*, That he had essayed to close with Christ, and that his very Heart warms when he speaks of him. That, this Word came home unto him, and runs continually in his Mind, *Matth. xi. 28, 29. Come unto me all ye that labour, and are heavy laden, and I will give you Rest. Take my Yoke upon you and learn of me, for I am meek and lowly in Heart: And ye shall find rest for your Souls.*

June 24, *He said*, He was something easier since he was last with me, and that he hath endeavoured to close with a whole Christ, and counts all things but Loss and Dung for the Excellency of the Knowledge of Jesus Christ, and that he may win him, and that he hath now an Inclination to Christ, and that his Heart flutters in him like a Bird when he thinks of him.

July 3d, *He told me*, That he is now well, for *Sabbath* last, while a *Reverend Minister* was speaking of the *Prodigal Son*, and that his Father ran to meet him, he thought with himself what a *Prodigal* he had been, and that Jesus Christ had come to him: He was filled with such a Sense of it, that he was like to flee from the Seat where he was sitting. *He said*, That he was filled with Love to Christ from the Sense of Christ's Love to him; and that he had closed with Christ in all his Offices, and laid the Stress of his whole Salvation upon him, &c. *He said to me*, Sir, many a Day I have had a light Heart in Sin, but now my Heart is light indeed, and my Love to Christ every Day grows.

July 13th, *He said*, That when he was at the *Lord's Table*, to which he was admitted the last *Lord's Day*, he had the greatest Comfort in closing with a whole Christ in all his Offices, and his Heart warmed to him. He had large Views of what a vile Sinner he had been, and of the Wonders, Grace and Mercy had

done for him, particularly in bringing him to his *holy Table*. *He said*, He blessed the Lord with Heart and Soul, and Spirit, and all that was within him for Christ, and what he had done for him; and that he had Fears lest he should fall away, and made Application to Jesus Christ to keep him: And that it was a joyful Sight to him, when he saw the Bread broken, a Sign of Christ's Body broken for him, which he believed, as also that his Blood was shed for him.

I shall add to these other *Journals* extracted from my Book, the two following, who neither *cried out* in the Publick, nor were under *bodily Distresses*.

June 26th, Y. Z. SAYS, He was frequently under Concern last *Winter*, while the Doctrine of *Regeneration* was preached; and that he examined himself by the Scripture Marks given of *Regeneration*: But could find none of them in himself; yet his Concern came no length. He was brought under deeper Concern, *Sabbath* was *fortnight*, in hearing the Marks of Unbelievers, in a Sermon I preached from *John* iii. 36. *He says*, These cut him wholly off. He was convinced of particular Sins, of the Evil of Unbelief, of the Corruption of Nature, and the need of a new Nature. *He says*, that he is sorry for Sin, and would be so, tho' it did not make him liable to *Hell*, because, he hath offended and dishonoured God by his Sins. As to Self-loathing, *he saith*, That he hates himself for his Sins, and is convinced, that no Sufferings of his can ever satisfy the offended Justice of God for the least of his Offences, and that if he could abstain from all Sin for the Time to come, and keep the Law perfectly, it could not satisfy for the Evil of Sin already past; and that this is only to be obtain'd by the Righteousness of Jesus Christ imputed to him. I instructed him in the Nature of Faith, and pressed him to a distinct acting of it, with a Faith and Persuasion of his attaining to all that he receives, and trusts in Christ for, according to the Promise of God.

July

July 6th, By the Account he gives of himself, I am persuaded, he hath closed with Christ. I endeavoured to answer and satisfy many Objections and Doubts he proposed to me : But did not insert them in my Book. I advised him to receive the *Lord's Supper*, but he durst not adventure, being doubtful about his Faith and Interest in Christ, tho' he had been formerly a *Communicant*. He hath since, attained unto some satisfying Scripture Marks and Evidences of his Interest in Christ ; hath received the *Lord's Supper*, and continues to walk in the *Fear of the Lord*, and some Measure of the *Comfort of the Holy Ghost*.

B. A. CAME to me *June 18th*, and told me, She hath been uneasy since the *16th* of *May*, and that her Concern increased upon her *Sabbath, Monday* and *Tuesday* last. She was convinced of Unbelief and the Evil of it ; and was very uneasy about the Sin of *Unworthy communicating* : But did not seem to be convinced particularly of her *other Sins* against the Law, nor of the *Corruption of her Nature*, and was sorry for Sin only because of its making her liable to the *Wrath of God*. I gave her Instructions and Directions suitable to the View I had of her Case.

July 5th, SHE then saw *particular Sins*, but was most of all uneasy about *unworthy Communicating*, and the Evil of *Unbelief*. She professed, that she was sorry for Sin, because she had offended God by it, and also that she loathed herself for her Sins. She did not as yet appear, to be convinced of the *Corruption of her Nature*. I advised her to cry to God to convince her of it, to give her Faith, to embrace Christ as offered to her in the Gospel, and that with a Dependence upon him, she would essay to do it. In all which I endeavoured to instruct her.

July 9th, SHE said, That she now saw, that she brought a *corrupt Nature* with her into the World, that is Enmity to God, and all Good ; and, that she is lost and undone by it. She said, That she had accepted of Jesus Christ in all his Offices, and his Righteousness

teousness to be hers in the Sight of God, seeing all her own Righteousness *to be but as filthy Rags.* She said, That she was much distressed Yesterday Morning, but was comforted with *Isaiab lxi. 10.* After Instructions and Directions, I admitted her to the *Lord's Table.*

July 19th, SHE said, She was under much Fear and Terror before she came to the *Lord's Table*, but said, I'll go in the Strength of God the Lord. When she was there she was filled with Joy in Christ, as a sufficient Saviour. She had a View of her Sins piercing him, and Sorrow upon that Account; she continues to live and to walk as becometh a good Christian.

D. C. NEITHER cried out, in the Publick, nor was under any *bodily Distress*, tho' very much distressed inwardly; was with me June 7th, as she had been formerly. She was convinced then of *particular Sins*, the *Corruption of her Nature*, and the Evil of *Unbelief.* I discoursed with her of the Nature of Godly Sorrow, Self-loathing, and pressed her to seek after them, and to plead in Prayer *Ezek. xxxvi. and 31.* She said, That a Word came into her Mind, so strong as if another had spoke it to her, *Draw nigh to God, and he will draw nigh to thee.* And at another Time while she was alone and very uneasy, *Psalms lvii. and 7.* *My Heart is fixed, O God, my Heart is fixed: I will sing and give Praise.* I told her these Words pointed out to her her Duty to draw nigh to God through Jesus Christ, and to seek after a Heart fixed and established by Grace, to sing and give Praise to him.

June 17th and 24th, SHE told me, Both these Days that she was more distressed than formerly, from a distincter View of original Sin and Corruption than ever she had before. I instructed her, that there was a full and complete Relief for her in Christ Jesus from that, and all her other Sins. She said, It was some Comfort to her this last Day, that Scripture coming to her Mind, *By his Knowledge shall my righteous Servant justify many, for he shall bear their Iniquities.* I told her, that the Use she should have made of that was, to be-
lieve

lieve upon Jesus Christ, that she *may be justified by Faith in him.*

ABOUT the Beginning of *July*, *she said*, That she had undergone many Changes since she was with me. I enquired of her, If she had been endeavouring to embrace Jesus Christ as he is freely offered to her in the Gospel? *She answered*, That she was willing to receive him in all his Offices, and to part with all things for him ; for he is before all things, that ever were, or shall be : And that, she was willing to take Christ's Righteousness to be her whole Righteousness in the Sight of God, renouncing all Confidence in her Works and Duties, for Acceptance before God. *She said*, That *Isa.* xlv. 22. and xli. 10. being brought into her Mind when she was in great Distress, gave her some Support. She had great Joy while in Secret Yesterday. The Ground of it was a View of Christ's Mercy in awakening and coming to so great a Sinner, who had grieved his Holy Spirit, and broken all her Vows to him ; and that he might have let her ly still in the Devil's Arms, and go to Hell ; which would have been no Loss to him. *She said*, It was a great Pleasure to her to serve such a Master, and one who had done so much for her. *She further said*, That she was uneasy Yesterday about former unworthy Communicating, while she was hearing the Lecture upon *1 Cor.* xi. 23. and that she now mourns for it, and flies to Christ's Blood to cleanse her from that Guilt. I assured her, that his precious Blood that cleansed these Converts mentioned in the second of the *Acts* from the Guilt of this Blood, would cleanse her from it, if she really did so. *She said also*, That she endeavour'd to obey the Gospel-call, to close with Christ Yesterday, and it gave her Joy to think of the free Access she had to him ; and that he would not cast her out. And, that Yesterday, when she remembered what she heard Mr. *Whitefield* say, of the married Man in the 22d of *Matthew*, *That he should have come and brought his Wife with him*, she thought, That she would come, and

and if she had *ten thousand* to bring with her, she would have come with Joy to such a Saviour ; if she could have persuaded them to come.

An ACCOUNT of the most remarkable Particulars known to me at the time, concerning the Progress of this blessed Work.

IT is the Desire of some, and I hope will be acceptable to many others, to have an Account of what shall come to my Knowledge of the Progress of this Work from time to time. This I shall endeavour to give in every print of this *Narrative* until it be finished, if the Lord will.

October 3d, THE *Lord's Supper* was given a *second* time in *this Congregation*. It was first proposed to me privately by the Rev. Mr. *William Macculloch*, Minister of the Gospel at *Cambuslang*, when I was there at the giving of the *Lord's Supper* *August* 15th. All I said then was, That I had never thought of it, and that the *Lord's Supper* was to be given in the neighbouring Parish of *Cumbernauld* after Harvest ; which appeared to me an Objection against any such Design. After this I had the Proposal much under my Consideration, but spoke of it to no body. Many Objections were mustered in my Mind against it. I had a rooted Aversion at any thing that looked like affecting *Popularity*, and was greatly afraid, that the giving the *Lord's Supper* a *second Time* in the Congregation, and within a *Quarter of a Year*, after it had been given, might be misconstrued this Way. While I was thus tossed in my Mind, and almost resolved against it, a Member of the *Session*, whose Judgment I greatly value, came to me upon a certain *Lord's Day* betwixt Sermons, and proposed it to me as his own Desire, and also of several others in the Congregation, that this *Sacrament* should be given a *second Time*. I was prevailed with to propose it to the *Session* in the Evening. The Members of the *Session* were desired to ad-

vertise

vertise the several *Societies for Prayer*, to seek Light and Direction from God anent it, and to enquire into the Sentiments of the *People* about it, and to report unto the next *Session*. After this the *Session* met again and again, to pray and deliberate about it. I was informed, That it was the earnest Desire of the generality of the *Parish* to have it. They urged that the Lord had wrought great and extraordinary Things in the Congregation this *Summer*, in a Work of *Conviction* and *Conversion*; and they thought that the most solemn and extraordinary *Thanksgiving*, was due to him from them; and which they could not offer to him in a more solemn Manner, than in this *Ordinance of Thanksgiving*; they declared also, That they were willing to bear a considerable Part of the Charges, and offered to bear the whole, if it had been accepted. I durst not, after all Things considered, refuse to give them the *Lord's Ordinance* which they had a Right to, and so earnestly desired: Especially considering, that the giving it, in country Congregations at most *but once a Year*, is a Complaint against our Constitution. It was resolved then, with an Eye to the Lord, to give this Ordinance upon the third *Sabbath of October*.

I was assisted in the giving of it by the Neighbouring Ministers and former Assistants who could be with me, such as the Rev'd Mr. *John M'Laurin* Minister of the Gospel at *Glasgow*, Mr. *James Warden* at *Calder*, Mr. *John Warden* at *Campsie*, Mr. *James Burnside* at *Kirkintilloch*, Mr. *James Macky* at *St. Ninians*, Mr. *John Smith* at *Larbert*, Mr. *Spiers* at *Linlithgow*, Mr. *Thomas Gillespie* at *Carnock*, Mr. *Hunter* at *Salin*, Mr. *M'Culloch* at *Cambuslang*, and Mr. *Porteous* at *Moneyvaird*.—Some of these Rev'd Brethren, who had not been formerly my Assistants, were invited to supply the Place of some of my Neighbours, who could not be with me at this Time; or, to answer for the more than ordinary Demand of Preaching, and other ministerial Work. Some of these Brethren also came to join with us of themselves, and kindly gave their Assistance as they were called. Mr. *James Young* Preacher

er of the Gospel at *Falkirk* having been invited, assisted by Preaching.

UPON the *Fast-Day*, Sermons were preached in the *Fields*, to a very numerous and attentive Audience, by *three* Ministers, without any Intermission because of the shortness of the Day. Upon the *Friday's Evening* there was Sermon in the *Kirk*, and there was a good deal of Concern among the People. Upon the *Saturday* there was Sermon both in the *Kirk*, and in the *Fields*.

UPON the *Lord's-day*, the publick Service began about *half an Hour after eight in the Morning*, and continued without Intermission until *half an Hour after eight in the Evening*, when all was concluded. I preached the *Action Sermon*, by the Divine Direction and Assistance, from *Ephesians ii. 7.* *That in the Ages to come he might shew the exceeding Riches of his Grace, in his Kindness towards us thro' Christ Jesus.* There were *twenty two Services*; each consisting of about *seventy Persons*, except the last, which had only a *few*; so that the Number of Communicants amounted to near *fifteen Hundred*. The *Evening Sermon* began immediately after the last Service. And tho' I desired that the Congregation in the *Fields* should be dismissed after the last Service, yet they chose rather to continue together until all was over, when there was the most desirable Frame, and observable Concern among the People, that had ever been any where seen; it began to be considerable, when the Rev'd Mr. *John Warden* Minister of the Gospel at *Campsie* preached, and it continued and encreased greatly, while the Rev'd Mr. *Speirs* preached, who concluded the publick Work of this Day in the *Fields*.

UPON the *Monday*, there were Sermons both in the *Kirk* and in the *Fields*. There was a good deal of observable Concern, and several brought under spiritual Distress in the *Fields*. In the *Evening two Ministers* had successively public Discourses, unto the numerous Distress'd convened in the *Church*. As also upon the *Tuesday Morning* there was a Sermon preached, and a Discourse by another Minister, containing suitable Instructions

structions and Directions, both to the Awakened, and to them who had never attained to any Sense and Sight of their Sin and Danger.

THE spiritual Fruits of this solemn and extraordinary Dispensation of *Word* and *Sacrament* are, as far as known to me, 1st. Several Christless and secure Sinners were awakened to a Sight of their Sin and Misery, the most Part of whom were Strangers from other Congregations at a Distance. *Zion's* mighty King brought the Wheel of the Law over them, and sent them home with broken and contrite Hearts.

2^{dly}, SOME who came here without any sensible Relief from the spiritual Distress, and Law-work they had been under for a long Time, felt such a Time of the Mediator's Power, as enabled them to embrace Jesus Christ, with such Distinctness, as to know that they had done it: A *sovereignly gracious Lord*, who comforts them that are cast down, filling them at the same Time, with such a *feeling of his Love shed abroad in their Hearts by the Holy Ghost given unto them*, as they could not contain; but were constrained to break forth with Floods of Tears, in the most significant Expressions of their own Vileness and Unworthiness, and of the deep Sense they had of the exceeding Riches of God's Grace, in his Kindness shown towards them through Jesus Christ.

3^{dly}, THERE were a great many who declared to me, that while they were at the *Lord's Table*, and at other Times during this Attendance, they had more than ordinary *Feelings* of the Love of God to their Souls, and Out-goings of their Love towards the altogether lovely Jesus; and these not only of the *elder Sort*; but some who were *very young*. A judicious solid Christian told me, That he was so much in this blessed Situation, as he could scarcely restrain himself from *crying out*.

THERE were many Strangers from a great Distance who came hither to keep this *Feast of the Lord*; several of them of Note and Distinction in the World, of great Penetration and Judgment, and long Expe-

rience in the Christian-Life, who declared themselves well satisfied with what they had heard, seen, and felt, by the Lord's Mercy in this Place, and returned to their Houses joyful and glad in Heart, for the Goodness that the Lord had shewed unto his People.

I record all this, to the Praise and Glory of our God in and through Jesus Christ, and that *I may mention the loving Kindness of the Lord, and the Praises of the Lord, according to all that the Lord hath bestowed on us, and the great Goodness towards the House of Israel, which he hath bestowed on them, according to his Mercies, and according to the Multitude of his loving Kindnesses.*

It will be agreeable Tidings, to all who desire and pray for the coming of the *Kingdom of God*, to be informed that this Out-pouring of the Holy Spirit, is considerably observable to the *North-ward* beyond what hath been formerly mentioned in this *Narrative*. Not to be particular now as to the much greater Progress of this blessed Work in the Parishes of *Gargunock* and *St. Ninians*; I shall at this Time give some particular Account of the remarkable Coming of the *Comforter* to the Parish of *Muthel*, to convince many there of Sin, of Righteousness, and of Judgment.

THIS Parish is situate in the Shire of *Perth*, and Presbytry of *Auchterarder*, about *four Miles* to the *North-West* of the said *Presbytry Seat*. They have been many Years under the pastoral Care of the Rev'd Mr. *William Halley*, an able and sufficient Minister of the New-Testament, and one who is known to be laborious and faithful. The Reader will be informed much better, by a Letter I received from the said Rev'd Brother, upon the second of this current *October*, than by any Abstract I can give of it: Which Letter is as follows:

Rev'd dear Brother,

FOR some Time past, I have been much refreshed with *Tidings of great Joy*, not only from abroad, viz. *New-England* and other remote Parts, but also

also from *different Corners of our Land*, particularly from the *Parish* whereof you have the pastoral Charge, from whence I hear of a gathering of the People to the blessed *Shiloh*—That you may rejoice with me and help with your Prayers at the Throne of Grace—I thought it proper to acquaint you with something of the like glorious Work in *this Congregation*—I do not in this *Missive*, pretend to give you a full and particular Account of what the Lord has done amongst us for some Time past—In general, for about a *Year* by-past, there has been an unusual Stirring and seeming Concern through *this Congregation*, and some now and then falling under Convictions—A closer Attention to the Word preached, and a receiving of it with an apparent Appetite, was by myself and others observed—until the Time the *Sacrament* of the *Lord's Supper* was dispensed here, which was the third *Sabbath* of *July* last, at which Time, I think, our conquering Redeemer made some visible In-roads upon the *Kingdom of Satan*. I hope there are not a few, both in this and other Congregations, that can say, *That God was in this Place, and that they felt his Power and saw his Glory*—But whatever the Lord was pleased to shed down of the Influences of his Spirit upon that solemn Occasion, comparatively speaking, may be accounted but a Day of *small Things*, in Respect of what a gracious God, has been pleased to do amongst us since—I must acknowledge, to the Praise of our gracious God, that an unusual Power hath attended the Word preached, every *Sabbath-day* since, few if any *Sabbaths* having passed but some have been awakned, and particularly last *Lord's Day*, which I hope I may say, was a *Day of the Son of Man* in this Place; for, besides the general Concern that was seen in this Congregation, about *eighteen* Persons, which I came to know of that Night, were prick'd at the Heart, and deeply wounded with the Arrows of the Almighty, and I expect to hear of a great deal more of them—I have been very agreeably entertained with the Visits of distressed Souls

crying out for Christ, *and what shall we do to be saved?* And I may say, That the Work of the Law has been severe, and outwardly noticeable upon all that I have conversed with, their Convictions have been deep, cutting, and abiding, not (as we have formerly seen) *like a Morning Cloud and early Dew, that soon passeth away.* And yet, I have not observed in any that I have spoke with, the least Tendency to *Despair*, but giving so far as I can judge, satisfying Evidences, of a kindly Work of the Spirit, and the *Law* acting the Part of a *School-Master, leading them to Christ*, in whom, I hope, a great many of them are safely landed, and have had their Souls filled with Peace and Joy in Believing, and some have received such a Measure of the Joys of Heaven, that the narrow crazy Vessel could hold no more—Tho' some *old People* have been awakened, yet this Work is most noticeable among the *younger Sort*: And some *very young* (within twelve Years of Age) have been observably wrought upon, and the Fruits are very agreeable, amongst others their Delight in Prayer, and their frequent meeting together for that End. And they who have noticed them, have informed me, of their speaking in Prayer, the wonderful Things of God—As the Lord has been pleased observably to own us in the *publick Ordinances*, and to make us see his *Goings in the Sanctuary*; so, I think no less have we felt a Down-pouring of his Spirit, upon the Occasion of our evening Exercises upon *Sabbath* Nights. For immediately after publick Worship is over, such Crowds of People come to the *Manse**, as fill the House, and the Close before the Doors, discovering a great Thirst after the Word, and such an unusual Concern in hearing of it, that their Mourning-crys frequently drown my Voice, so that I am obliged frequently to stop till they compose themselves. And many on these Occasions fall under deep and abiding Convictions. So that I'm taken up in dealing with them for some Hours after the Meet-

* The Minister's House.

ing is dismiss'd—Many here give such Evidences of a saving real Work of the Spirit, that to call it into Question, would put old experienced Christians to doubt of their own State, yea, to call in Question the Experiences of the Saints recorded in *Scripture*. And yet there are here, as well as elsewhere, who are *contradicting and blaspheming*, they are Objects of Pity, and ought to be prayed for—I give you this Account of the *Lord's Work* in this Parish for your own private Satisfaction, and of those with you who may join with us, in Prayer and Praises, to our gracious God, who has done such great Things for us—We are mindful of you and your Congregation, and of the *Work of God* in other Parts, not only in Public and in Private, but in our *praying Societies*, several whereof have been of late erected in this Parish, and many People flocking to them. We expect the like from you, and your People—That the Lord may carry on his Work with you and us, and other Parts of the Land; and that he may signally countenance that solemn Occasion you have in View next *Lord's Day*, is the earnest Desire and Prayer of,

Rev'd and dear Brother,

Your affectionate Brother and

Servant in our dearest Lord,

Muthil, Sept.

28th 1742.

WILLIAM HALLY.

I received upon the 29th of *October*, a Letter from the same worthy Brother, giving a further Account of the Progress of the good Work at *Muthil*, and of several other Particulars, the Knowledge whereof, I judge, will be agreeable to many. It is as followeth:

Rev'd

Rev. and very dear Brother,

YOURS of the 17th Instant, I received upon the 20th—By which I was exceedingly refreshed, with the Account of the Continuance, and Progress of the Lord's Work in that Plot of his Vineyard whereof you have the pastoral Charge—These Things brought about with you, here, and elsewhere, are the *Doings of the Lord, and wonderful in our Eyes*, and considering the almost universal Deadness, Degeneracy, despising of Gospel-Ordinances, slighting the Ambassadors of Christ, and the many other crying Abominations of the Land, this reviving, this surprising Visit, may fill us with Wonder and Amazement, and make us say, *When the Lord returned again the Captivity of our Zion, we were like Men that dream. But his Ways are not as our Ways.* Glory to him, *he has seen our Ways, and is healing them.*—It gave me much Pleasure, to hear Mr. Porteous and some of my People, giving such an Account of the *Work of God*, with you, at your last *Sacrament*—Such of my Flock as attended that solemn Occasion, I hope, have not lost their Travel—About *seven and twenty* of them all in a Company coming home, were by a kind Providence overtaken upon the Road, by Mr. Porteous, Mrs. Erskine and Mr. David Erskine, who, by the Blessing of the Lord, were made eminently useful to them. For such was the Distress of many of them, that in all Appearance they had lodged in that desert Place all Night, if the Lord, by means of these Instruments, had not sent them some Support and Relief, so much did their *Soul-distress* affect *their Bodies*, that they seemed not able to travel much further—I doubt not but it will give you like Satisfaction, to be informed, that the same good Work upon Souls, is daily advancing and going on in this *Parish*. Every *Sabbath-day*, since I wrote to you last, I may say, to the Glory of free Grace, has been a Day of the Son of Man. The Arrows of the Almighty King are still flying thick amongst us, and wounding the Hearts of his Enemies, and laying them down, *groaning* at the Feet of the Conqueror, crying under

a Sense of Guilt, and the frightful Apprehensions of Wrath, and thirsting after a Saviour—For many Months past, I have observed a general and unusual Concern upon the whole Congregation, their close Attendance upon Ordinances, tho' many of them be at a great Distance, their hungry-like Attention to the Word, the serious and concern'd-like Airs appearing in their Faces ; many being so deeply affected in hearing, that frequently a general Sound of Weeping, through the whole Congregation, uses to rise so high, that it much drowns my Voice. Their Carriage and spiritual Converse in coming and going from publick Ordinances, and the many Prayers that are put up through this Parish—These good and promising Appearances, makes me, through the Blessing of God upon his Ordinances, to expect yet greater Things than these I have already seen.—I told you in my last, what Multitudes of People attended our Evening Exercise upon *Sabbath-Nights*. But now, tho' the Day be short, I'm oblig'd to go to the Kirk with them, where almost the whole Congregation (which is very great) wait and attend. Many of them not regarding the Difficulty of travelling through a long dark Moor, in the Night : And a good Number after they have heard a *Lecture*, and *two Sermons*, and the *Evening Exercise*, stay and retire to the *School-house*, and there spend some Hours in Prayer, and the Lord has signally owned them, not oniy to their own mutual Edification, but to the Conviction of By-standers, and such as have heard them without the Walls of the House—Our *praying Societies* are in a most flourishing Condition, and still more Members flocking to them ; their Meetings are frequent, and the Lord is observably present with them—The *Meetings* for *Prayer* amongst the young *Boys* and *Girls*, give me great Satisfaction ; *one* whereof began soon after the Sacrament, and is now increased to about the Number of *Twenty*. Till of late they met in the *Town*, but several of them falling under such a deep Concern, that I was sent for to speak with them, where I found some of them all in Tears ;

since

since that Time (that I may have them near me) I give them a Room in the *Manse*, where they meet every Night. And O how pleasant is it to hear the poor young Lambs addressing themselves to God in Prayer : O with what Fervour! with what proper Expressions, do I hear them pouring out their Souls to a Prayer-hearing God ! so that standing at the Back of the Door, I am often melted into Tears to hear them--- We have another *praying Society of young Ones*, lately erected in another Corner of the Parish, where one Mr. *Robertson* teaches one of the *Charity-Schools*—The young Ones, of late, desired his Allowance to meet in the *School-House* for Prayer, which he very readily went into (for 'tis his great Pleasure to promote and encourage Religion both in Young and Old) and there about *Twenty* of them meet *twice every Week*, tho' they have a good way (many of them) to travel in the Night-time.—I may say in general, that such a praying Disposition as appears amongst *this People*, both *Young and Old*, was never seen nor heard of before, which gives me Ground to expect more of divine Influences, to come down amongst us, for *where the Lord prepares the Heart, he causes his Ear to hear*—As to the Parish of *Madery*, which you desire to be inform'd about; soon after the Sacrament at *Fowels*, a neighbouring Parish, some few *Boys* met in the Fields for Prayer, and when observed, were brought to an House, to whom many others, both Young and Old, resorted since, and are now, according to my Information, in a very flourishing Condition—This *Presbytery* is resolved to divide themselves into *Societies for Prayer*, for the Progress of this blessed Work, and to have *frequent Meetings* for this End—What *Pertb Presbytery* hath done, I have no certain Account; only, I heard what you seem to have been informed about.---I will accept of it as a great Favour, to be allowed a frequent Correspondence with you, that we may be mutually informed what the Lord is doing amongst us, and thereby be excited to more Diligence in *Prayer and Praises*.---I'm afraid that my last Letter to you wants that *Politeness and Exactness*, that's

that's proper for a *publick View* ; but if the publishing of it may contribute any Thing to the spreading of the Redeemer's Praises, I allow you to make it a Part of your *Narrative*, tho' the doing of it may leave some Reflection upon me—I hope, tho' otherwise unacquainted, we shall daily meet at the Throne of Grace in Prayer : That this little Cloud, that at first appeared but like a Man's Hand in the *West of Scotland*, may spread over the *whole Land*, and send down a plentiful Rain to water the whole of the Lord's Inheritance amongst us—That *the Pleasure of the Lord may, more and more prosper in your Hand*, is the earnest Prayer of,

Rev. and dear Brother,

Your most affectionate Brother and

Servant in our dearest Lord,

WILLIAM HALY.

BEFORE I proceed to the next Article, to which an *Appendix* is designed, that will require more Time and Leisure than I have at present, to put Materials belonging to it in Order, I shall make up this Print with some of the *Attestations* given to this Work, by some Brethren, who having been for some time here, were Witnesses to it, and had much Opportunity to converse with severals of every Sort, who were the Subjects of it.

Rev. and dear Sir,

SINCE my Return from your last Sacrament at *Kilfyth*, and that in your neighbouring Parish of *Cumbernauld*, I cannot but say, that the Reflection on these delightful Seasons of Communion with God, gives me a peculiar Joy and Satisfaction, and affords Matter of Praise and Thanksgiving to his holy Name.

That the so much talk'd of extraordinary Concern about Religion in *your Parish*, and in many other

Places, is neither the Effect of *Mechanism* nor *Delusion*, but of *the gracious Operation of the Holy-Spirit of God*, in convincing and converting Sinners to himself, has, I think, been proved. A sufficient Evidence hereof has been laid before the World in your *Preface* and *Narratives*, the attested *Narratives* of the like gracious Work at *Cambuslang*, and Mr. *Webster's* Letter to his Friend on the Subject—I have seen also Mr. *Haley's* Letters, giving Account of the merciful Visit that God has made to *his Parish*.

THAT there is not only a great visible outward Reformation of the *Manners* of your People, but a real happy Change, on *the Temper of their Hearts*, and *their whole Conversation*, and that Multitudes of once wicked Sinners, are now minding *the one Thing needful*, and are taught by the Grace of God, *to live soberly, righteously, and godly in this present World*, is manifest.

AN Evidence of all this is contain'd in the above mentioned *Papers*, and the concurring Testimony of many other worthy *Ministers* and *Christians*, such as is not to be born down by the Mockeries of the *Pro-fane*, nor the spiteful *Invectives* of *angry and prejudic'd Men*—To disbelieve and ridicule such an Evidence, is *highly unreasonable*; nay, I think *exceeding dangerous*, as tending to weaken *human Testimony* and *moral Evidence*, if not to banish it from amongst us.

I do not therefore propose to enlarge on the *Proofs* of this extraordinary Dispensation of God's Grace in so many Places of this Church—That I take to be *needless*, especially from so obscure and inconsiderable a Hand as mine—But as *many*, for whom I am bound to have a tender Regard, have been desirous to know *my Apprehensions* concerning these spiritual Exercises in your Parish, and others around you—I readily embrace this Opportunity to declare, That upon Trial, and diligent Observation for several Days in *Cumbernauld* and your Parish, I found the good Report concerning these People to be *strictly and literally* true, only that the *one Half* had not been told, and that the Reality exceeded *all Description*.

OH! the Seriousness and Reverence, the seeming Devotion, and engagedness in the great Work they meet about, that appears in every Face in your publick Assemblies for divine Worship—It struck me at first Sight; it is obvious to all: It cannot miss to be helpful and quickning to the *Ministers* that are to bring the *Message of God* to them—Some few Persons in the Audience, I observed *crying out* and *fainting* in the Congregation, when they heard the Word of God, and as often 'twas the *Mercies* as the *Terrors* of the Word, at which they were moved—I know a great many Objections have been made against the *Goodness* of the Work on this *Account*—But besides that there are a *far greater Number* of serious Souls, against whom there's no such Objection—It is plain that *these others* cannot help it. They have such awful Views of eternal Things, particularly of the tremendous Evil of their Sins, and the Danger of an unconverted State, that it is like to *overwhelm* them—Nor need this seem strange to such as duly consider what is said of a wounded Spirit, and the Case of *those Penitents*, *Acts ii. 37.* who when they heard the Charge brought against them, of being the Murderers of Christ, *were prick'd at the Heart, and said to the Apostles, What shall we do.* And I think to hear a whole Multitude of 3000 saying this together, would amount to a *pretty loud Cry*—This is generally understood to be an Accomplishment of the Prophecy, *Zech. xii. 10.* That they *should look on him whom they had pierced, and mourn as for a first born.* And like the Mourning of *Hadadrimmon in the Valley of Megiddon.* Which was certainly accompanied with *most bitter Lamentation.*—And as for the other Sorrow to which the Grief of these Penitents is compared, to wit, *That for a First-born*, all know that it is so deep and so unfeigned, that *Parents* of the greatest Courage and Resolution, have been made to cry out of it most bitterly.—There is an Instance of such Crying, *for the Death of the First-born*, *Exod. xi. 6.* as never had a Parallel before, nor will the like be heard till the sounding of the last Trumpet.—It hath been said, That this

cannot but create a *Disturbance* to the Worship of God, I think it produces a *contrary Effect*. It is a Mean of engaging the *Attention*, and *Concern* of their Fellow-Worshippers, and also of exciting a *Reverence*, *Tenderness*, and such a desirable *liveliness of Affections* in the Ministers, as is rather a *Help* than a *Hinderance* to them in their sacred Ministrations. So I found it to be, I can say for myself. But there's no End of Objections; the most material have all been answered by you, Mr. *Webster*, and others, who have wrote on the Subject. These 1700 Years there has been a cavilling Humour against every *Fact* and every *Doctrine* of Religion; and tho' we are far from putting these Appearances of God in this Church, on a Level with the Truth of *Christianity itself*, yet we may learn from the *Bitterness* with which this *good Work* has been opposed, not to wonder that a *cavilling Humour* should still prevail.

BUT, Sir, you know, I had particular Access to converse with *Numbers* of these Persons, who have been awakened to a Sense of Religion, and particularly, when you was privately examining, and admitting the Communicants. This gave me a special Opportunity, to learn some useful Lessons from your great *Tenderness*, and *Painfulness* in that Matter. And also, of receiving full Satisfaction from the People themselves, as to the Nature of that good Work, that was carrying on in their Souls. And now, I can say, That so far as I am capable to judge from the *Word of God*, their spiritual Exercises were agreeable to the Scripture Doctrine concerning the Method of a Sinner's (I mean an adult Person's) *Conversion* and *Regeneration*.

IN general, their Convictions answer the Descriptions of the *sick* and *sensible Sinners*, whom Christ came to call to Repentance, *The weary and heavy laden whom he invites to come unto him for Rest to their Souls*.

INDEED we know, there are various Measures and Degrees of Conviction in the Children of God, *some* may have been early, and habitually holy Persons, and watchful against Sin, and who never had, nor needed to have the Experience of such *deep* Convictions, and
Awakenings,

Awakenings, as are needful in the bringing of *many others from Darkneſs to Light, and from the Power of Satan to God*. Even in theſe too, who are thus converted in their *advanced Years*, there is an observable Variety in the *holy Scriptures*. Such I obſerved in theſe *happy Perſons* I converſed with. It is too deep for us to pretend to aſcertain the *Proportions*, or give the *Reaſons* of God's Dealings in this Manner. *He giveth no Account of his Matters*. But without pretending to be *wiſe above what is written*; from the Converſation I had for ſeveral Days with theſe Perſons, comparing *their Caſes* with the *Word of God*; I may venture to obſerve, That Convictions may be proportioned as to the Meaſure and Continuance of them, in *ſome*, to the *Greatneſs* of their Sins, and the *Wickedneſs* of their former Lives; in *others*, to their Degrees of *Knowledge* about the Scheme of Salvation, and the Way of *Relief* by Faith in Chriſt Jeſus; in *others*, Convictions may be proportioned to ſome ſpecial *Trials* or *Conflicts*, or ſome other *great Purpoſes* that God deſigns them for in the Chriſtian-Life: As we may argue, at leaſt by Analogy from the Caſe of the *Apoſtle Paul*, concerning whom it has been remarked, That God laid his Foundation as low as the *Gates of Hell*, that he might raiſe a Superſtructure to the *third Heavens*.

YET, without pretending further to *account* for this Variety; the *Fact* is certain, that theſe Convictions, however diverſified, have in many now happily iſſued in *true Repentance towards God, and Faith towards our Lord Jeſus Chriſt*. And now they have many of them attained to Reſt and Conſolation to their wounded and afflicted Souls. And the Method of attaining to this is every Way agreeable to the Account that is given here-of in the holy Scriptures, *to wit*, By the humbled and convinc'd Sinner's receiving Chriſt in all his Offices, and reſting on him alone for Salvation.

And the Evidences they were able to give of this, are the moſt ſatisfying, *to wit*, an unfeigned godly Sorrow for their Sins, as Ingratitude and diſhonourable to God, piercing to the dear Son, and grieving to the
Holy

Holy Spirit. That now they felt an ardent Love to Christ in their Souls, a Delight in him, as *King*, to subdue their Enmity and Corruption, and reign over them, as well as a *High-Priest*, to free them from Wrath and Condemnation. Now Sin was their Aversion and Horror, and to be Holy and serve God, their Delight and Endeavour, through the Assistance of his Holy Spirit. Now, they had the Experience of Love to their Neighbours, to all Men. And many of them spoke of a Willingness, if Duty call'd to it, to lay down their Lives for Christ, and to promote the Good of their Brethren.

And how edifying and instructing at the same time was it, to observe the Humility and Reverence, the Teachableness and Desire of Instruction, with which these People spoke on all Occasions. Sometimes they melted in Tears when they thought on what once they were, and were telling what *now* God had done for their Souls. How ravishing and delightful to hear some of these *happy Persons* speak forth the Praises of redeeming Love, and the *distinguishing* Mercy of God to them. Their Tongues, *like the Pen of a ready Writer*, when they spoke *concerning the King*; speaking in an elevated and exalted Strain, their Admiration and Gratitude, the Sense of divine Love filling them with such *Joy unspeakable and full of Glory*, as we saw, was like to overpower and overwhelm their frail Natures, making them express a Desire to depart, if it was the Will of God, and join the Company of the redeemed in singing Salvation to God and the Lamb, after the manner of Heaven.

SURELY God was in yonder Place, and it seemed to be no other than the House of God, and the Gate of Heaven. Many I doubt not can say so from their sweet Experience. How greatly are you, Sir, and your Brethren around you, indebted to the free Grace of God, that has made you the happy Instruments of such a blessed Change. Oh let us still have your Prayers that these divine Influences may reach *us*, and *all the Corners of the Land*. I shall only add, That surely
Mockers

Mockers and Gainsayers of this Work are to be pitied. What a mournful Consideration is it, that so many of our *seceding Brethren* (good Men it is to be hoped in the Main) should yet be found joining the Company of the *Profane*, in reproaching these Goings of our God in his Sanctuary. May the Lord in Mercy open their Eyes, and shew them their Mistakes; and lay a Restraint on their Tongues, which some of them have opened in so daring a Manner. May the Lord endow them with his Spirit, and particularly with these his Fruits of *Righteousness, Humility, and Love*, that shine so bright in the Persons they have so *oddly* misrepresented. This would be a happy Mean yet of healing the Breach, wide as it is, and uniting us together in the Spirit, in the Bond of Peace. This is easy for God. Has he not done greater Things than these even among you? Let us not give over praying for such a desirable Event. Especially let us continue to pray to God, and give him no rest till he establish and make *Jerusalem* a Praise in the whole Earth.

I am,

Rev'd and dear Sir,

Your affectionate Brother and

Servant in the Lord,

Linlithgow Nov.

5th 1742.

ROBERT SPEARS.

THE above from the Rev'd Mr. *Robert Spears* Minister of the Gospel at *Linlithgow*, directed to the Rev'd Mr. *James Robe* Minister of the Gospel at *Kilsyth*.

AND the following from the Rev'd Mr. *James Ogilvie*, one of the Ministers at *Aberdeen*, to Mr. *James Robe*.

Rev'd

Rev'd and very dear Sir,

ACCORDING to my Promise at parting, this serves to acquaint you, that in the Lord's Goodness I reach'd this Place in Safety, but much sooner than I expected to have done when I left it, which you know was owing to my Rev'd Brother Mr. *Blair's* Indisposition, which made it necessary for him, and me also on his Account, to get Home as soon as possible.

Not only my own Inclination, but some things also in Providence in this City, and the Desires of many of the Inhabitants here, obliged me to undertake a Journey to your Country at no very agreeable Time of the Year. I went that I might witness for myself, as the Lord should give me Access, and declare to others what he is now carrying on amongst your People, and in other Congregations in your Neighbourhood. While I was with you, I had the Pleasure not only of the most particular Accounts from yourself of this great Work, but spoke also with a good many of your People, some of them, I must own, gave such pleasant Accounts both of their *Distresses*, and *Deliverance* from them, as fully satisfied me, and I believe would do so to any else, that the Lord has done great Things for them, whereof they were glad, and had just Cause to be so. Their Accounts they gave with so much *Thankfulness* and *Humility*, as left no Room with me to question their *Sincerity*. They seem'd to be walking in the *Joy of the Lord*, and in the *Comforts of the Holy Ghost*, giving all the Glory to his great Name, and free Grace, to whom alone it was due, and (to use the Words of one of them as near as I can) their only Ground and Doubt was, *If they cou'd believe, that the high and lofty One would stoop so low as to regard Persons so worthless and so vile as they still saw themselves to be.* Others of them were still in *Distress*, and refused to be comforted, so far from snatching at these too soon. It gave me a particular Satisfaction to observe, that neither you nor they laid any Manner of Stress on these Impressions, which their inward *Joys* or *Griefs* had

had made on their *Bodies*: You both agreed, and I think most justly, in ascribing these to their *bodily Constitutions*, in which you effectually put to Silence those who would reproach this great Work, with being of a Kin to what some Years ago appeared with those called *Camizars*. Every one knows the usual Effects of *Grief* or *Joy*, on the Bodies of those who have these in any uncommon Degree. I am myself, since I left you, as well as before, informed of a good many Instances this Way, which would do much, were they known, to prevent a good many of those Reproaches which are thrown on this *great Work*, because of these. But then, I doubt not in the least, but *Satan* will be ready enough to catch all Opportunities from these, and therefore do not question but you will be on your Watch, both to guard against and detect Impostors, as well as to be careful to encourage those who are truly by Grace reached and awakened.—Where these bodily *Distresses* do not proceed from a *just Sense of Sin*, and its awful Consequences, and God-dishonouring Nature, or from *just* and *scriptural Discoveries* of the great Redeemer in his *Fullness* and *Glorry*, I should be apt to suspect them myself, and to do what I could to discourage them with the People, and so I am persuaded will you. If any Thing *unusual* should happen to Persons in these *bodily Distresses* (which I hope will be in Mercy prevented) that can be no Objection to any, who think *justly*, against what may be really the Lord's Work with others. *Satan's* Interest has in your Country I hope by Grace got a great Stroke, and *pure* and *undefiled* Religion is advancing, and no doubt the Malice of that Deceiver, who is skilful to destroy, will be at Work, and Ministers cannot be enough on their Guard; and *as you are not ignorant of his Devices*, so I doubt not but your Guard against, and Care to detect them will be accordingly. I shall be fond to know, in Return to this, how Matters go with you, and in your Neighbourhood, and to hear of our Redeemer's growing Victories. I return my hearty Thanks to yourself and

Mrs. Robe, for your Kindness while I stayed at your House, and assure you, that with my best Wishes to you, and all yours, I sincerely am with great Esteem,

Rev'd and very dear Sir,

Your most affectionate, tho' unworthy,

and obliged Brother and Servant in

our dear Lord

Aberdeen October
27th 1742.

J. A. OGILVIE.

THE following Attestation is by Mr. *James Young* Preacher of the Gospel, who hath been here, and in other Parishes of the Neighbourhood since the Beginning of this Work, and was greatly helpful in carrying it on, both by *preaching* and *conversing* with the Distress'd. Directed to the Rev'd Mr. *James Robe* Minister of the Gospel at *Kilfyth*.

Rev'd Sir,

I N answer to your Demand, I send you an Account of my plain Sentiments upon the Work that has appeared in *Kilfyth*, and the Bounds around for some Months past, which, after many Trials and Converses, I have had with these awakened Persons, I can't but consider, as a *great and glorious* Appearance of God in his *Sanctuary*, and look on these Places as a *Field which the Lord has blessed*, and plentifully rain'd down divine Influences upon: Which charitable Judgment I have formed upon many Instances, some of which I shall run over, so far as I can recollect them at this Time.

THE most Part of these Persons have appeared in great *Distress* and *Agony* of Soul, under a Sense of their *Sins*, and *Fears of the Wrath to come*; and while they have been deeply struck with the *Malignity* and *Demerit*,

Demerit, Numbers, and Aggravations of their actual Sins, as abominable to God, and deserving his endless Indignation. They have been led deep into a View of their original Guilt and Pollution, and abas'd themselves and repented in Dust and Ashes, when they have *look'd to the Rock whence they were hewn, and to the Hole of the Pit, whence they were dig'd*: But especially Unbelief in Christ, and neglecting the great Salvation, have been the Chief of all their Sins, as *crucifying the Lord of Glory afresh, and putting him to an open Shame*. And great have their Sorrows and Melting Complaints been on this Account, looking to him whom they have pierced and mourning. To them under such Exercises, Christ Jesus has seem'd as *the Chief among ten Thousand, and altogether lovely*, and the compleat Salvation thro' his atoning Blood and Righteousness, and by his sanctifying Spirit, *as the one Thing needful, and all the Desire of their Souls*—To save not only from *Hell and Wrath*, but also from *Sin*, to purify their defil'd Natures, and justify their guilty Souls, to form them after the Image of God, as well as to advance them, to the Privileges of his Children, and to make them pure and holy in all Manner of Conversation, and meet for the heavenly Inheritance, as well as to raise them to this blessed Hope, and receive them at last into eternal Life. And how anxious have their Concerns been, and panting their Supplications—*Lord I believe, help mine Unbelief—I am stout-hearted, and far from Righteousness, cause me to incline my Ear, give me a Heart to come unto thee, that I may have Life—and make us a willing People in the Day of thy Power*.

SOME have been very *Ignorant* under the first Awakenings, and afterwards, thro' the Blessing of God, have made a good Proficiency in the *Knowledge* of Christ, and the *Mysteries* of his Gospel: Such have been evidently *taught* of God, and instructed by the great *Apostle* and *High-Priest*, who has *Compassion* on the *Ignorant*, and them that have gone out of the *Way*.

OTHERS, thro' the piercing Impressions of their Sins, and shocking Terrors of the divine Wrath set in array against them, and disturbing their Minds and disordering their *Bodies*, cou'd not at first, but afterwards have given very *rational* and distinct Accounts of the Grounds and Methods of their Awakenings, such as distinguish them from being the Result of *Mechanism*, or *diabolical* Influence, who since have been settled in the Faith of Jesus, and arrived at *strong Consolation*. Nay, some that cou'd not *read*, nor had been taught to read, being now in old Age, that upon the first Convictions, have applied to the Means of Instruction and with remarkable Success, do grow in the Knowledge of Christ, as they have come to the Faith of him.

I have seen some *filled with all Joy and Peace in believing*, and *abounding in Hope thro' the Power of the Holy Ghost*, and when asked a Reason of the Hope that is within them, have been able to give it with *Meekness and Fear*, upon distinct Scripture Characters, and rejoicing in Christ Jesus, They *have no Confidence in the Flesh*, and *rejoice with Fear and Trembling*, remembering that they are yet in the Body, disturb'd with indwelling Sin, and expos'd to manifold Temptations: To such the *Mortification* as well as the *Pardon of Sin*, and *Brightenings* of the divine Image, as well as the *Uprightness* of the divine Favour upon their Souls, and *Holiness* and *Joy in the Holy Ghost*, are the equally sure Springs of their assured Peace, and *strong Consolation*: With some of such I have spoke at other Times, who after such blessed Attainments, have sunk into spiritual *Despondencies*, thro' the Hidings of the *divine Favour*, and the fresh Impressions of their *Guilt*; and while they have been ready to acknowledge the Justice of the Dispensation, and confess and lament their own Sins, as the provoking Causes of it, have *sung both of Mercy and Judgment*, and come to this good Assurance of Faith in God their Saviour, to trust in him tho' he should slay them, to trust in the Name of the Lord

Lord and stay themselves on their God, from whom comes all their Expectation, and in whom all their Salvation lies.

I have seen some young Ones under deep and sharp Convictions of their *sinful and guilty State*, which they have express'd in very *feeling and melting Language*, and while they have been early seeking Wisdom and her Ways, have found her, and felt them to be *Pleasantness and Peace*: The Love of their *Espousals* has been richly recompens'd with the *Consolations of God, which are not small*; and having first sought the Kingdom of God, have felt in their sweet Experience to be *Righteousness and Peace, and Joy in the Holy Ghost*: Out of the Mouths of *Babes and Sucklings* God has perfected Praises to himself, to still the *Enemy and the Avenger*.

BUT not to enlarge on more Instances, I shall only mention this, which I have all along observed to the Honour of this Work: While some have been awakened reading the *Scriptures*, or some *devotional Books*; others by private *conversing* with another, others by a *particular Recollection* of Part of a Sermon heard, some Time after; others by being present at some *Christian Fellowships for Prayer*. And many have had a great and serious Concern hanging on their Minds for some Time, before it has unavoidably broke forth into some publick Profession; Yet in the preaching of the Gospel, the Arrows of Conviction have stuck deep and sharp in the Hearts of the most Part of them: And if Awakenings have not first been produced by this Means, at least they have been increased, and carried on unto a sound Conversion to God, and the Faith of Christ: This being *the Power of God to every one that believes*.

SIR, I am glad to understand from several good Hands, that the Goodness of their *Lives*, justifies the Truth of their *Professions*: That besides their punctual Attendance on, and serious Application to the publick Institutions of divine *Worship*, and their frequent and
stated

stated Observance of Christian *Fellowships*, as they have Opportunity ; they likewise have a special Care of the Duties of *secret Devotion*, and habitually study to have a *Conscience void of Offence, both towards God and Man, and denying all Ungodliness and worldly Lusts, live soberly, righteously, and godly in this present World*, making Conscience of observing their *stational and relative Duties* ; and attending to *both Tables* of the divine Law. I pray they may adorn the Doctrine of God their Saviour in all Things, and have a Conversation becoming the Gospel of Christ, being filled with all the Fruits of the Spirit, which are in all Goodness, Righteousness, and Truth, and being stedfast, and unmoveable, and always abounding therein to the End of their Life, to give a more sensible and striking Testimony to the Word of his Grace, convincing an infidel and thoughtless Generation, that there is a *Holy Ghost* attending *this Gospel*, whence it is heard as the Voice of God, and not of Man, and becomes *the Power and Wisdom of God to the Salvation of those that believe*, and silencing the Clamours of others, who *rashly speak Evil of the right Ways of the Lord*, and disown the stately Steps of his Majesty in the Sanctuaries of our *Zion*. May the Lord grant you many more Seals of your Ministry, that many may be your *Crowns of Joy and Rejoicing in the Day of his Coming* ; and spread this Cloud of the divine Influences far and wide, so that from the outmost Ends of the Earth, Songs of Praise may be heard, *even Glory to the Righteous*.

I am

Rev'd Sir,

Your most humble Servant

Falkirk, October
1st. 1742.

JAMES YOUNG.

*The following Letter directed to Mr. James Robe,
by the Reverend Mr. David Blair, Minister of
the Gospel at Breichin.*

Rev'd and dear Sir,

THE Accounts of the *extraordinary Work* in your Congregation and Neighbourhood, having reached even to us, I determined with myself, to have all the Satisfaction about an Event so uncommon, that the Nature and Circumstances of the Thing could possibly admit of, and therefore, in *October* last, undertook a Journey to you. What I *saw*, and *heard*, and *found*, upon the best Enquiry I was able to make, during my Stay with you, I shall now relate *honestly*, and without any Thing of *Party-Zeal*, which I am afraid too much influences the Sentiments and Conduct of many at this Day, to the great Prejudice of the *common Cause of Christianity*.

As you was pleased to invite the Reverend Mr. Ogilvie, and me, to preach both on the *Lord's Day* and *Monday* after, I could observe many hearing the Word, with such *Attention*, *Tenderness*, and so much of a *melting Frame*, as I had never seen with such Numbers, and scarce with any, in all my Life. Some on the *Sabbath-Evening*, when you was concluding the Work of the Day, with an Address to the Audience, I heard utter the *most bitter Cries*, and such as, I own, filled me with something of a *Horror* and *Surprize*, and seem'd to bespeak a great Deal of Bitterness and Remorse in the Minds of those from whom they came. The *same Evening* I saw many under *bodily Convulsions*, but with these I saw more affected, and particularly a *Child* about *six* or *seven* Years of Age, on the *Monday*, which did not a little raise my Wonder.

ON *Monday*, after Sermons, I had a particular Conversation with a good many of those, who had been
some

Some Way or other affected under the Ministry of the Word. Some of these I found under *sharp Convictions of Sin*, and of *divine Wrath* due to them upon the Account of it, and seem'd to walk in *Darkness*, and to see no *Light*; most of these could tell me, what was the *Word* that *first reached* them, and awakned their *guilty Fears*, and that an *Intérest in Jesus Christ*, as it was the only Thing that could bring them to *solid Peace*, so it was the Thing of all others they most desired. In your House, and at the same Time, I talked with others, who had got an Outgate from their *Distress*: And indeed the Account they gave of themselves to me, was *most satisfying*. They could tell the *Text of Scripture* that first proved the Means of their Awakning, the *Words of Promise* supported and kept them from sinking into *Despondency* in the Time of their Trouble, that gave them some *good Hope through Grace*, and encouraged them to look to an *exalted Prince and Saviour* for Relief. They could tell the *Time*, and the *Duty*, wherein they thought they were helped actually to close with Jesus, found their *Tears* dispelled, and the *Comforts of the Holy Ghost* flowing in upon their Minds. This last Sort appeared to me to be very *bumble*, and *self-denied*, *jealous over themselves*, lest they should fall away, make *Shipwrack of Faith*, and a *good Conscience*, and become a *Disgrace* to their Profession. They spoke of the Grace of God, and of the Love of Christ, with such Marks of *Wonder* and *Admiration*, of *Love* and *Affection*, as seem'd to me most uncommon, and did express a most heavenly and spiritual Frame of Soul. They seem'd most ardently to wish for the Advancement of *Christ's Kingdom and Intérest in the World*, and that all Men might partake of his Grace, to the saving of their Souls. They profess'd themselves the *sincere Lovers of all* who, in *Truth*, love the Lord Jesus,

